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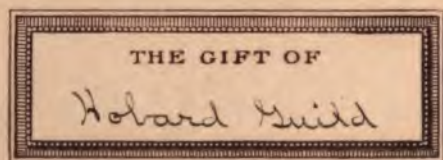
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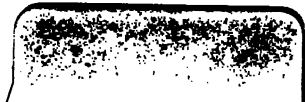
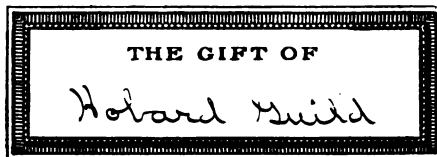
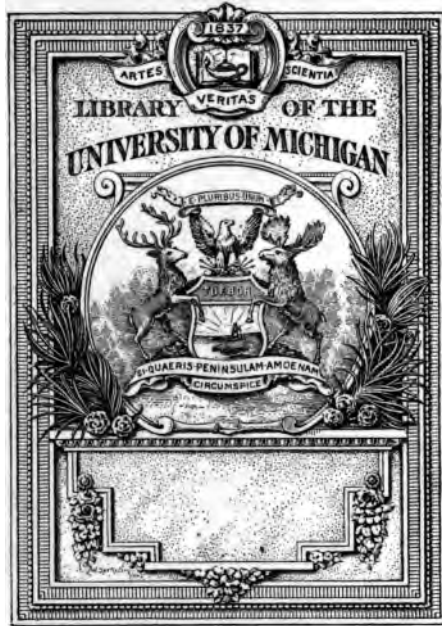
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# BALDWIN LECTURES



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BALDWIN LECTURES  
for  
1902-1903



Delivered at Ann Arbor, Michigan  
under the direction of  
THE HARRIS MEMORIAL TRUST



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Press of  
Winn & Hammond  
Detroit

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# Extract From the Deed of Trust

IN ACCORDANCE WITH THE PROVISIONS OF  
WHICH THE BALDWIN LECTURES  
WERE INSTITUTED

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"This Instrument, made and executed between Samuel Smith Harris, Bishop of the Protestant Episcopal Church in the Diocese of Michigan, of the City of Detroit, Wayne County, Michigan, as party of the first part, and Henry P. Baldwin, Alonzo B. Palmer, Henry A. Hayden, Sidney D. Miller, and Henry P. Baldwin, 2d, of the State of Michigan, Trustees under the trust created by this instrument, as parties of the second part, witnesseth as follows:

"In the year of Our Lord one thousand eight hundred and eighty-five, the said party of the first part, moved by the importance of bringing all practicable Christian influences to bear upon the great body of students annually assembled at the University of Michigan, undertook to promote and set in operation a plan of Christian work at said University, and collected contributions for that purpose, of which plan the following outline is here given, that is to say:

"1. To erect a building or hall near the University, in which there should be cheerful parlors, a well-equipped reading-room, and a

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lecture-room, where the lectures hereinafter mentioned might be given;

“2. To endow a lectureship similar to the Bampton Lectureship in England, for the establishment and defence of Christian truth; the lectures on such foundation to be delivered annually at Ann Arbor by a learned clergyman or other communicant of the Protestant Episcopal Church, to be chosen as hereinafter provided, such lectures to be not less than six nor more than eight in number, and to be published in book form before the income of the fund shall be paid to the lecturer;

“3. To endow two other lectureships, one on Biblical Literature and Learning, and the other on Christian Evidences, the object of such lectureships to be to provide for all the students who may be willing to avail themselves of them a complete course of instruction in sacred learning, and in the philosophy of right thinking and right living, without which no education can justly be considered complete;

“4. To organize a society, to be composed of the students in all classes and departments of the University who may be members of or attached to the Protestant Episcopal Church, of which society the Bishop of the Diocese, the Rector, Wardens, and Vestrymen of St. Andrew's Parish, and all the Professors of the University who are communicants of the Protestant Episcopal Church should be members *ex-officio*, which society should have the care

and management of the reading-room and lecture-room of the hall, and of all exercises or employments carried on therein, and should moreover annually elect each of the lecturers hereinbefore mentioned, upon the nomination of the Bishop of the Diocese.

"In pursuance of the said plan, the said society of students and others has been duly organized under the name of the 'Hobart Guild of the University of Michigan;' the hall above mentioned has been builded and called 'Hobart Hall;' and Mr. Henry P. Baldwin of Detroit, Michigan, and Sibyl A. Baldwin, his wife, have given to the said party of the first part the sum of ten thousand dollars for the endowment and support of the lectureship first hereinbefore mentioned.

"Now, therefore, I, the said Samuel Smith Harris, Bishop as aforesaid, do hereby give, grant, and transfer to the said Henry P. Baldwin, Alonzo B. Palmer, Henry A. Hayden, Sidney D. Miller, and Henry P. Baldwin, 2d, Trustees as aforesaid, the said sum of ten thousand dollars to be invested in good and safe interest-bearing securities, the net income thereof to be paid and applied from time to time as hereinafter provided, the said sum and the income thereof to be held in trust for the following uses:

"1. The said fund shall be known as the Endowment Fund of the Baldwin Lectures.

"2. There shall be chosen annually by the

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Hobart Guild of the University of Michigan, upon the nomination of the Bishop of Michigan, a learned clergyman or other communicant of the Protestant Episcopal Church, to deliver at Ann Arbor and under the auspices of the said Hobart Guild, between the Feast of St. Michael and All Angels and the Feast of St. Thomas, in each year, not less than six nor more than eight lectures, for the Establishment and Defence of Christian Truth; the said lectures to be published in book form by Easter of the following year, and to be entitled 'The Baldwin Lectures;' and there shall be paid to the said lecturer the income of the said endowment fund, upon the delivery of fifty copies of said lectures to the said Trustees or their successors; the said printed volumes to contain, as an extract from this instrument, or in condensed form, a statement of the object and conditions of this trust."

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In the month of July, A. D. 1901, the Trustees in whose hands the administration of this trust reposed, received a communication from the family of Governor Baldwin and the Trustees of his estate, requesting that, instead of the course of lectures as prescribed, some other method should be adopted which in the discretion of the Trustees would more faithfully carry into effect the intent and purpose of the donors. This intent, as stated by the deed of gift, is to bring to bear "all practicable Christian influences upon the great body of stu-

dents annually assembled at the University.”

In this communication it was suggested also that courses of sermons by different preachers should be tried as an experimental change. In accordance with this suggestion, the present course was arranged and delivered with marked success.





## EXPLANATORY

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As shown by the foregoing pages, these lecture sermons are a departure from the original plan. The publication is made under our direction solely.

TRUSTEES OF HARRIS MEMORIAL  
TRUST



## Monotheism and The Love of God.

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The generous donor of this lectureship has been equally generous in the range of thought which he has given to the lecturers. Beginning, as I do to-night, this year's course, I find myself embarrassed by the very wealth of topics which might be selected. In the belief, however, that man's relation to God is the subject which is of supreme interest to the human mind and heart, I have determined to take one phase of it and treat it under the title of "Monotheism and the Love of God."

Two things may be assumed in an educated audience like this—the belief in God and the belief in the personality of God. The man who in these days would profess himself an atheist would certainly be a bold champion of a lost cause. Atheism is no longer fashionable, to say the least. The man who adopts it keeps it to himself along with his other secrets. This secretiveness has always been associated with the folly of the atheist. For even the fool, as Lord Bacon reminds us, did not speak aloud, but whispered to himself when he professed his unbelief, "The fool hath said in his heart, there

is no God." The belief in the personality of God shall be also assumed, although this faith is by no means as common among educated people. In this respect pantheism is the opposite of monotheism. Pantheism resolves the whole universe, man and animal, tree and ground, stars and planets, into the One Divine Reality, the impersonal Substance but the infinite Power. This, it is asserted, is the theology of Buddhism, that is, of a large section of mankind. But I doubt if the common people accept any abstract idea like that, or can think of God apart from personal being. And, in spite of the influence of Spinoza, this idea has never found a really permanent home in European and American thought. A great deal which is called Pantheism is simply the reaction against the heartless theology of the Deists and the "Deus ex machina" idea of the 18th century thinkers. But it is one thing to say with the Theist that God is immanent in all things and that all things live in Him, and quite another to deny with the Pantheist that God is also transcendent to His universe, dwelling in the Eternal Light of His own nature. The theology of the Pantheist must in the last analysis be fatalistic and unmoral, and Illingworth is right when he says "Pantheism is merely materialism grown sentimental, but no more tenable for its change of name."

The Hebrew scriptures are one of the chief sources of the conception of the unity of God.

But do they enjoin in the people monotheism pure and simple, or do they only command the people of Israel to give their allegiance only to Jehovah as the one God who is holy and strong and able to give them salvation? What, for instance, is the meaning of the words in Deuteronomy which are translated thus by the revisers: "Hear, O Israel, Jehovah our God is one Jehovah, and thou shalt love Jehovah thy God with all thy heart and with all thy soul and with all thy might?" Was it merely meant to inculcate fidelity to the nation's God? The answer to this question shows a transition period, as it were, in Hebrew thought. Undoubtedly for centuries the common people continued to regard the gods of the heathen around about them as real gods, but felt that to Jehovah alone did they owe allegiance. Even in Miriam's song we can detect this acknowledgment of the existence of other gods:

"Jehovah is my strength and song,  
And He is become my salvation;  
This is my God and I will praise Him;  
My father's God and I will exalt Him.  
Jehovah is a man of war;  
Jehovah is His name  
Who is like unto Thee, O Jehovah among the Gods?  
Who is like Thee, glorious in holiness,  
Fearful in praises, doing wonders?"

It is not that Miriam does not claim pre-eminence for Jehovah, but she does not here at any rate assert that He alone is God. This

was a song of triumph, but whenever Israel was defeated there was always the danger of apostasy. To the majority of the people Baal and Ashtaroth existed, but they were not to be trusted or worshiped. But over and over again the people fell back into the ignoble servitude. Even Solomon, who built the Temple and uttered its most touching dedication prayer, Solomon, the wise and the wealthy, combined a discreet attention to the gods of Moab and Egypt with his duties to Jehovah. It does not seem possible to us, as we hear him pray there for all his people and for the nations round about, closing each petition with the refrain, "Hear Thou in Heaven thy dwelling place, and when Thou hearest forgive," that he could have been an idolator. But the chronicler tells us plainly of the apostasy. "Solomon," he says, "did what was right in the sight of the Lord; only he worshiped upon high places," which means, only he kept up the devotion to the heathen gods.

But it is the glory of the Hebrew nation that its greatest men and thinkers were believers in the One Only God, the maker of heaven and earth. And in the end they brought the whole nation to their faith. Moses, Elijah, Isaiah--what other names do we need to impress us with this truth? One passage in the life of Elijah is only an illustration of how the great men in Israel regarded the heathen deities. As he listened to the false prophets leaping on their

altars and crying, "O Baal hear us," how he turned on them with the biting irony, "Cry aloud, for he is a god, either he is musing, or he is gone, or he is on a journey, or peradventure he sleepeth and must be awakened." Could we have a better example of the contempt of the true Hebrew mind for anything like polytheism or idolatry? Sometimes, as in Leviticus, the gods of the heathen are called, with a play upon the word, Eleelim rather than Elohim, that is nothings rather than God. St. Paul, it would seem, must have referred to this when in writing to the Corinthians he stated what had become an axiom in Hebrew and Christian theology. "We know that an idol is nothing in the world and that there is none other God but one."

It is an impressive thing to notice how every advance in modern knowledge has tended to confirm this faith of the Hebrews—that there is One Only God, the Creator of heaven and earth. Professor Drummond says that it is a remarkable thing that "Atheism, after trailing its black length for centuries across European thought, has had its doom pronounced by science." Atheism and polytheism are alike impossible for one who has been brought up in modern schools. The uniformity of nature is one of the first articles of the scientific creed. The heavens have been studied until men see one increasing purpose. This world has been analysed until men no longer for a moment



question that it exists on one uniform plan. To the logical mind there is no escape from the necessary step from the uniformity of nature to the unity of God. Anything else, to borrow the figure of a modern writer,\* would be as absurd as to suppose that because you threw up into the air a sufficient amount of type it would therefore come down and arrange itself on the floor in the order of Shakespeare's Hamlet. Such a combination is, of course, one of the chances. A sufficient number of letters and you have the hope, if you choose to call it so, that the play will form itself at random from this sowing of type. But what sane man would believe it, or would not question the fraud if the experiment were tried successfully? This is what modern science has done for us. It has shown us the Book of Nature. It is one book, bound and arranged in order, and Science would, I think, be ready to write down the name of the author, God. "The Lord our God is one God."

But physical science while witnessing to this great truth gives only a partial answer to the soul's questionings. It is as if I hold in my hand a copy of Tennyson's "In Memoriam" and ask one of you how it came to exist. "I know," he says, "all about it. It was published by such and such a firm. I have worked with them for years. I know their method of printing and lithography. I can take you to their works and show you the process, point out

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\*See Ward's "Naturalism and Agnosticism," Vol. 2, page 59.

to you how deftly the men handle the type and put the book together." That answer might be satisfactory to some people, but perhaps it does not satisfy you, and you turn to me with the same question and ask me how the book came to exist. "Ah," I say, "I know. There were two boys brought up together in England. They had strong intellects, similar tastes, natural refinement and pure hearts. Between them there grew up a friendship of whose intensity neither was ashamed. They had the capacity for affection. After leaving the university one of them went for a journey on the Continent, and at Vienna almost without a moment's warning died in that foreign land. For a while upon the soul of the one who was left there descended a profound gloom as he waited in England for the "fair ship from the Italian shore," which was bringing back his friend's body, and envied

"The deep calm in that noble breast  
Which heaves but with the heaving deep."

But through all his sorrow he kept his faith in that future which Christianity stands for, and this poem is the result of all his musings. Sometimes in the music the note of faith seems low, but always it is there; and the whole poem, disjointed though it seems at first, is bound together with the golden cord of love.

These are the two explanations of the book, and both are right. The one is the answer of science, and the other of religion. Science

takes you into the workshop, shows you, or tries to show you, how the world was made, how it was evolved through the aeons of time into the mysterious globe of beauty which we know. It is at best, however, only the printer's knowledge of the book. But Christianity studies the same book within and learns there not only the unity of God, but His love for mankind. The one is the answer of Science, the other of the Bible. Charles Darwin shows you man being formed slowly through the ages by the so-called natural selection and sexual selection. The writer of the book of Genesis, in a passage of the truest poetry, gives us man's origin in God. "And God made man in His image. And God breathed into him the breath of life and man became a living soul." Both these answers may be true; they are by no means incompatible. I leave you to say which is the more valuable.

One fact, however, will determine our answer. The love of God has no place in modern science. It is quite ready to put the illumined golden text on the walls of its school house: "The Lord thy God is one God," for the unity of God is regarded as established. But the words "God is love" or "Thou shalt love the Lord thy God" would have no place in its lecture rooms. Like the book fanciers who get the first edition of the classics, and when they get them put them on their shelves and ask their friends to admire the outside, but on no account

to cut the leaves, so they acknowledge the unity of the book and the authorship, but have no knowledge of the author's heart. But religion cuts the leaves and reads the glowing verses, reads until it finds in the author's words the reflection of His own nature. Science is always tracing things from below. It wants us to believe that conscience comes from the dog's whine, or love from the tigress' snarl. But religion traces man's love and faith from God. "Do not err," it says, "every good gift and every perfect gift is from above and cometh down from the Father of Lights, in whom is no variableness, neither shadow of turning."

Now these two principles have been struggling against each other through all the centuries. To tell their history would be to relate the history of mankind. But one thing monotheism establishes is the solidarity of the human race. It follows as a corollary from the unity of God. When Greek philosophy had arrived at this great conviction of monotheism then the Roman Empire, with its great conception of the nationalization of all races of men, was capable of partial realization. And when monotheism had become an axiom of Hebrew thought, then the Christ came to teach the world that all men stand in the same relation to God. But this great truth has had only a slow progress towards recognition. The Church herself has oftentimes denied it in her history. Heretics, for instance, have been re-

garded as inferior beings only worthy of death. The great St. Bernard, whose name has become a synonym for true hospitality, nevertheless preached a crusade when he promised to those who should slay an unbeliever happiness in this life and Paradise in the next. And when the crusaders took Jerusalem, atrocities we are told worse than anything that can be conceived took place, and 70,000 were butchered, while the pope's legate took part in the triumph. At the massacre of Béziers the army of Montford was guided by the Abbot of Cîteaux. When the town was taken the difficulty was to distinguish the heretics from the orthodox. "Slay them all," cried the Abbot, "the Lord will know His own." Twenty thousand were slain.

This same struggle is going on at the present time. Looking at the human race as created by the "survival of the fittest," men are too apt to speak of inferior races and to regard them as doomed for destruction. "The only good Indian is a dead Indian" has passed into a proverb. The white race is often unwilling to do justice to the black race. "These negroes must go down," is the unspoken creed of many men. To the consciences of many in our own country there has sprung up a new standard of morals. Right and wrong are judged by something which we call Anglo-American alliance, and many statesmen read with equanimity of the slaughter of thousands of natives in China or Africa, with Gatling

guns and Mauser bullets, whereas anything like an Indian mutiny or the cruel killing of a white man's representative, is looked at as murder. It is perfectly possible for a nation's heart to become as hard as a nether grindstone if the prevalent scientific account of the origin of man becomes the nation's creed. A great European emperor can talk about carrying the gospel at the point of the sword, and some men no doubt secretly applaud such a sentiment as the best and quickest way of evangelizing the world.

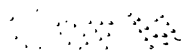
But another view is also present in our country, and we can thank God for it. When the Emperor William I. of Germany spoke at his coronation at Versailles of "Unser Gott," the keen French critic in bitter satire asked, "When did God proclaim Himself to be the exclusive property of the German nation?" That question is in the hearts of many of us at the present time, and we can see that the American nation is struggling against this lower selfish creed. She has delivered Cuba, for instance, out of bondage, and now she is trying to be fair in her trade. Her best and wisest ministers will also seek to do justice to the Philippines and to abolish the tortures and cruelty which should belong to a past age.

It is here that a nation's faith becomes of supreme importance. This higher ideal can only be realized when we believe in the truth which science can not reveal that mankind has one origin and that God loves not one nation

but the whole race. This great Epiphany truth has never been shaken by science, but on the other hand we must not look for its corroboration at scientific hands. It belongs to that sphere of thought which we call the moral reason. Without it a nation must become cold and hard, incapable of the tenderer and higher conceptions. Without it the higher missionary spirit must vanish, which creates in us the longing to carry our own blessings of free government and universal education through the world. Jowett tells of Geronimo, who, having heard that the aborigines of Australia were the lowest type of savages on the face of the earth, went voluntarily and labored among them for twenty years without making a convert, and then added, "I should like to have been that man." That breathes the spirit of the missionary. This lowest savage, who by the way shows close relationship to the Caucasian, is our brother by virtue of our common origin. God's love extends to him in his hut in the forest and ours must do the same. There is nothing more marvellous than this missionary spirit, and it depends for its fire on this religious faith, which comes not by the will of man, but of God.

But not only will the intercourse of nations be exalted by this highest conception of God, but our own lives with one another will be expanded in the same way. It is here that our Christianity shows itself in the truest light.

Antiquity had little thought of duty to men being based on duty to God. "Jesus," says a modern writer, "is the only Teacher who has not only insisted on universal love, but has based it on the conception of the love of God: 'That ye may be the children of your Father which is in heaven.'" How long men have been in grasping this truth! In Greece and Rome, civilized as they were, a man might cheat another any day, might plan murders, adulteries, crimes of every kind, and still, if he kept the ritual law, if he made his sacrifices regularly, he would be regarded as a religious man. It was against such a view as this that Christ was constantly contending in His controversies with the Pharisees. They looked at sin as outward. When the young man who owed his duty to his aged parents came and presented the small percentage of such a debt, which the priests called "Korban," to the Temple, then he was absolved from all obligations. It was no matter to them that the father or the mother would be listening with the pathos of old age for the elastic tread of youth, and yearning for the comfort and strength he would impart. The Korban had been paid. Which is the great commandment, a rabbi was asked one day. "The commandment of tassels" was his answer, and then he told how much he esteemed this law, so that if ascending a ladder or a stair he tread on a tassel and broke it, he would not move until it had been mended.





This same frivolous character was no doubt in their question when they asked the Master "Which is the great commandment of the law?" and He replied, "The Lord thy God is one God. And thou shalt love the Lord thy God." Duty was to be founded on God. That was the first and great commandment. It lifts all life into a higher plane, this glorious conception of our relation to God. Prof. Royce once asked a graduate who had been out of college a few years, and was very successful in his business, what was his view of a good and successful life. He replied: "My notion of a good life is that you ought to help your friends and whack your enemies." Ah! how far that answer is from the spirit of Jesus. "Love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you, that ye may be the children of your Father." The world's best rule is not to do for others what they would not do for you; but Jesus puts it "Whatsoever ye would that men should do unto you, even so do unto them, for this is the law and the prophets."

How great becomes Jesus' ideal as we read it thus. It is in one sense a reversal of nature's law. It is reading something into the world besides physical evolution. There is little doubt that progress in the world has been made by the law of natural selection. The breed of the tiger is improved by the struggle he carries on

for existence. The polar bear is white only because white ones are fitted to escape the enemy, and a long process of selection has determined the color. Man can in many cases improve the breed of his animals, his horse or dog, by process of elimination and by assisting the fittest to survive. But when we reach man something seems to arrest this law. The Spartan mother, for instance, is not a great success as a mother. We can not think that the human race would be improved if any learned committee of scientists went through the schools of America, for instance, and chloroformed those boys and girls who seemed least likely to become good citizens. Now, why is this? Because man is a being with a conscience, i.e., with the voice of God speaking to him. There is something more than the physical to take into account. We have little idea what would become of the human race if we should thus carry out this wholesale law in our struggle after perfection. Mr. Huxley, in one of those great moments of his when he rose above his theory in his craving for the truth, said, in his Romanes lectures: "The ethical process is in oppositon to the cosmic process, and tends to the suppression of the qualities best fitted for success in the struggle for existence. In place of ruthless self-assertion morality demands self-restraint; in place of thrusting aside or treading down all competition it requires that the individual shall not merely respect, but shall

help his fellows. Its influence is directed not so much to the survival of the fittest as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence."

That is true only because man is not only a Being formed through the ages by physical laws, but because what the writer of the Book of Genesis tells us is also true, that God breathed into his nostrils the breath of life. If the evolutionary theory could account in any reasonable way for conscience, then my contention would be at an end, for conscience is the living witness to the great truth which Jesus proclaims, that men came not from below but from above. Conscience recognizes that fact and gives its great tribute to the Bible History. Primitive man is not to be sought for among the outcasts of civilization; we must not go to the lowest savages, to the aborigines of Australia, for our knowledge of his life and habits or his marriage customs. It was not thus that Jesus taught us to begin the study of anthropology. When, for instance, the Pharisees came and asked Him about divorce and told Him that Moses permitted a man to give his wife a bill of divorcement and put her away, His answer took us back to primitive society: "Moses suffered this for the hardness of your heart, but from the beginning God made them male and female." Or, as it is repeated in St. Matthew, "but from the beginning it was not so." Here is an appeal to the original purity of mankind; that purity

which the conscience of man witnesses to in all the experiences of life. If we could peer through the gates of history, which shut us out of this primitive world, I think we should find that the animal who was breathed into manhood by God was a noble and majestic creature. Conscience gave to him his knowledge of God. He walked with God at morning and eventide. He felt the Divine Presence, and when at last he broke the Divine law he felt the expulsion from that Presence. Such is the picture the Bible gives us, and we ought not to be hunting among Esquimaux or Zulus or Hottentots, or the cannibals of the Sandwich Islands, for our idea of what man was in his primal age.

But the gospel of monotheism and the Love of God teaches us not only the solidarity of mankind, but it tells us of man's destiny. It is a significant fact that the belief in man's immortality comes strongly to the front only under the influence of theism. When the Greek thinkers had shaken themselves free from polytheism and mythology, then men like Socrates could arise in Athens. As we see him drink the hemlock in his prison and turn to sleep like a little child, we know that it is theistic faith which has strengthened him. So long as men believe only in polytheism they grant immortality of a certain kind to a few of their heroes or their distinguished people, but anything like a faith in the immortality of man as man does not enter their minds.

This is illustrated in Hebrew history. So long as theism had not taken possession of the people's hearts and they believed only in the tribal God, the intimations of immortality are few. It is rarely that we can find passages which teach it explicitly, although in many parts of the Old Testament we find implicit intimation of the writer's faith. Moses, for instance, can be quoted by our Lord when confronting the Sadducees: "For that the dead rise." He said "even Moses showed at the bush when he called the Lord the God of Abraham and the God of Isaac and the God of Jacob. For He is not a God of the dead but of the living, for all live unto Him." That this was a right inference and that it put the teaching of the Pentateuch on the subject of the future life in a way which they had never seen before, is shown by what is added. "And certain of the scribes answering said, Master, Thou hast well said." These men who had been studying those scriptures all their lives saw a flash of light then, and they could not restrain their admiration.

But the common people among the Hebrews up to the time of the captivity had little conception of personal immortality? Their one idea is the continuance of the national existence. For that they are willing to sacrifice themselves, for that they will fight and suffer poverty or exile. That Abraham might become a great people was the patriarch's desire; that his progeny should be as the stars of Heaven and as the

sands on the seashore innumerable, was his prayer, and his descendants took that same ideal as their own. The individual might perish, but Jehovah, their God, Jehovah the man of war, would protect and strengthen the national existence. This national aim took the place of any personal aspiration for immortality. It made a very high grade of morality possible. Men could sacrifice themselves and their families, their money, their houses and their lands that Jehovah might save the people. It is this which accounts for the Israelite's peculiar attachment to Jerusalem, as the city to which his nation's destiny was mysteriously bound. His poets cannot sing the songs of Zion in captivity, and, when they go out of her gates, it is with the sorrow of those who sow in tears, but, when they return to her, it is the joy of the harvest. "He that now goeth on his way weeping shall doubtless come again with joy and bring his sheaves with him."

But after the captivity, when monotheism pure and simple had taken possession of the popular mind, then we find the infinite value of the individual has become an article in the national creed. The people returned from Babylon a new people. The national ideal is still there, but the individual is responsible now not only for the part he plays in protecting the national honor and existence, but for his own destiny here and hereafter. It seems as if this new faith is somehow closely connected with

the triumph of theism over every form of idolatry.

And here, too, we find that natural science has no insight into this faith. I should wish to speak with all respect of the investigations of scientific observers into psychological phenomena, of their research in the domains of spirit rappings and slate writing and all the various superstitions and frauds of the past and present time, but the best result of their undertakings has little value from a religious point of view. Prof. Shaler says: "A number of men of no mean authority as naturalists, some of them well trained in experimental science, have after long and apparently careful inquiry become convinced that there is evidence of the survival of some minds after death."<sup>†</sup> That is the best we can get from science, and the general impression, I believe, among even these investigators is that these surviving minds are weak and that their mental existence is not worth having. It only shows to us that we have gone to the wrong school to learn about immortality. Physical science has no message. It can not corroborate the witness of faith, because it has no power to read the inside of the book. According as science is either reverent or flippant before this great problem of destiny, she will have either the pathos of a blind Milton holding a copy of Vergil which he cannot read, or the grotesqueness of an ape grasping a book he cannot understand.

<sup>†</sup> "The Individual" p. 305.

It is the same lesson once more. We must look to the moral reason for our confirmation of the deepest faith of our lives. It is in Jesus' revelation of the love of God that we find the solution. Thus theism becomes the basis of our faith. The personal Creator has certain moral obligations to His creatures. The universe shall be founded on the principles of justice and of love. "It is He that hath made us and not we ourselves." We have a right to demand that this world shall not be a mockery of justice or give the lie to our truest hopes. We have a right to expect that God shall not have made us in His image to dash us in pieces at last. He shall not have created in us the hunger and the thirst after righteousness and not satisfy us. He shall not have planted in our hearts a love which seems to be immortal in its power and in its pain, and then blot us out forever. This is the true theistic position in regard to the expectation of death. Prof. Fraser, in speaking of what he calls the final venture of theistic faith, says: "To those whose lives are habitually directed in theistic trust towards the realization of their true spiritual ideal, physical death is not a leap in the dark, but rather in the divine light which illuminates all present experience. In the divine universe of theistic faith, man can make his exit from the body in the assurance that it is well; yet, like the patriarch, "not knowing whither he is going." Equally beautiful is the expression of a modern poet:



34      *Monotheism and the Love of God*

"We know not whence is life, nor whither death,  
Know not the power which circumscribes our breath;  
But yet we do not fear; What made us men,  
What gave us love, shall we not trust again?"

This argument seems, perhaps, utterly valueless to the one who will not look outside physical science. But it is of overwhelming force to those who have accepted Jesus' faith in the love of God. There is no philosophy which can prove, for instance, the truth of Jesus' parable of the Lost Son, but the moment you have become convinced that that picture of the Father which it contains is the picture of the One Only God, then this higher view of the world as founded on truth and justice and love follows as a necessary conclusion.

This is the message which I want to leave in your minds. The best things in life are not known to science. It has been no part of my object to belittle scientific pursuits, but rather to show the separate functions of science and faith. The blessings which have come to mankind from studies in physics have been great and lasting. All that is proved by physical science the Church must gladly accept. Sometimes, as in the case of Galileo and the Copernican astronomy, the discoveries of science will require a certain readjustment of our Christian philosophy. But in the end every discovery will only lead to higher Christian concepts. In the same way evolutionary ideas may seem revolutionary to popular conceptions of the Book of Genesis. But when we have recovered from

our surprise we shall always find that science has not really touched the religious question at all. The truest thinkers will tell us that the great religious problems remain the same as ever, and that for those whose faith in the omnipotence and love of God is strong, the Book of Genesis tells exactly the same marvelous story, even when we have ceased to accept its literal meaning. The loss of the old Ptolomaic fancies about a flat earth and a blue firmament, and the rejection of the thought of God making a clay image out of the earth are nothing to religious faith. They have no more to do with faith than the binding of the book has to do with the author's ideas. We must readjust our Christian philosophies from time to time, as more and more scientific research shows us the facts of God's universe, but the real heart and core of religious faith will remain the same, and men will still believe in the Love of God who has given His Son for the life of the world and the infinite value of that immortal being, man, for whom the Son of God has died upon Calvary.

And to you, young men and women, I plead for a larger attention to the things of faith. However necessary it may seem for you to advance in your profession by your own technical studies, yet I ask you to study with especial fervor the things of the Spirit, the relation of the human soul to God. "For the things which are seen are temporal, but the things which are not seen are eternal."



## The Personal Interpretation of Christianity

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One of the provisions of this lecture foundation requires that something shall be said on the subject of Christian evidences, and also on the side of right living, "without which no education can justly be considered complete." In what follows the chief point to bear in mind is this—the application of Christianity to the individual life. The question discussed here is not what is Christianity in itself, but this, rather, what is Christianity in myself? In the subject proposed, "The Personal Interpretation of Christianity," will be found something which touches our life at all points and, in its very nature, is a subject worthy of most careful consideration. The best christian evidence after all is a worthy christian life. While it is apparent that much that is necessary to an exhaustive treatment of this subject will have to be omitted, it is sufficient for the purpose in hand to point out the claim of Christianity as a revelation of God and the bearing of Christianity on the life of man.

Over the triple doorways of the cathedral of Milan are three noteworthy inscriptions which

grace the noble arches. Above one of the side doors is carved a beautiful wreath of roses, and underneath are these words, "All that pleases is but for a moment." Over the other side door is a sculptured cross, and beneath is written, "All that which troubles us is but for a moment." While over the great main entrance is inscribed, "Only that is important which is eternal." What is the significance of these sayings? Is it not this, that somewhere between our enjoyments and our anxieties lies the true sphere of life, where we work out our destiny in the light and by estimates which are eternal? Man is immortal, on the side of eternity, not "a soulless body on a godless earth."

It is characteristic of man to become so occupied and absorbed in that which enchants or enslaves him as to postpone or minimize that which is important. In a very deep sense, man makes his own mind, he makes his own world; and, as he goes through life, with his own interests at heart, he meets and then makes or misses his own heaven. He is confident that he is moving somewhere. He is. But it is significant, with a difference, whether this be progress or whether it is only motion. It is a matter of supreme importance that when we cast off the moorings we do not forget to ship the rudder. Afterwards it makes all the difference imaginable whether we are simply adrift or whether we are on a voyage steering on some definite course. The inquiry, "Where bound?"

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should never find us unable to answer. There must be a determined *somewhere* in every true life. For to be indefinite is to become impossible, and to be impossible is to lack the "ambition of distinctiveness." This would be nothing less than a severe impeachment both of purpose and character. "It appertains only to weak minds," said Lacordaire, "to give themselves up to the stream of life without once asking whither it is leading them."

Now, God has given us a definite way to save us from all uncertainty, and this pathway—to change the figure—is marked and echoes with the footsteps of Jesus Christ. The christian revelation is the gospel of right living. The personal interpretation is to believe God, accept His word, and give Him our life. God has settled what Christianity is in itself; we have to meet the question, "What is Christianity in ourselves?"

There is an urgent protest to enter against treating the revelation of God as though it were in open court. It is not something to be discussed and adjudicated—something whose metes and bounds must be settled by argument, agreement, or, may be, by compromise. What is left after such a process is not worth discussing. Men have sometimes rejected the things of God when presented as an open question. Christianity is not man's opinion—it is God's ultimatum.

We shall do well, therefore, to bear in mind

there are some things which are closed questions. The revelation of God must be so treated, inasmuch as we are absolutely powerless to add to or to diminish from the original. The divine revelation is not enriched by one ray of human thought, includes no human suggestion, nor does it bear any marks whatever of having been submitted to man's criticism or modification. It is a closed question as to its contents, and is presented to man's acceptance as the will and law of God. As the revelation of God, it makes known to us what we know of God; and what we know of God we know are his own statements and self-unveiling. We may have evidences and interpretations which illustrate and enlarge God's self-declaration, but they add nothing, as fact, to what God has been pleased to make known of Himself. This revelation, then, is the source of our knowledge of divine things, and is open in one sense only, namely, to all reverent investigation and acceptance. It is permanent as fact, but under the office of the Holy Spirit it may be progressive to apprehension.

Some men, however, have insisted on going back of the revelation in the effort to investigate God Himself. A little reflection should convince them of the futility of such a course. For God, surely, is incapable of analysis, of demonstration, or of comprehension. Men make their own difficulties where they have refused to consider anything regarding God as a closed

question. In their investigation they have insisted on comprehending God, an attempt which would place God within defined boundaries, and then seek to go outside of the Being of God to scrutinize, verify and estimate His worth and claims and Person. In this procedure they have egregiously failed to appreciate that, in order to be successful, man would have to be eternal, infinite, omniscient—in other words, man, himself, would have to be God. Some men are making the mistake of pursuing the inquiry, "What is God?" instead of asking the question open to an answer, "Who is God?"

If we are to know God at all, we must take Him at his own word. God's self-declaration not only requires no indorsement, but is essentially incapable of parity of judgment from any source. God is not under the auspices of humanity; therefore, only God can vouch for God. If we do not take God on His own statement, there is no other source to be used as a substitute for knowing Him. In that statement, Jesus Christ stands behind every word that He ever uttered. "His words," says Harnack, "speak to us across the centuries with the freshness of the present." They are new in every age, supreme by every test, and stand absolutely alone in this, that no word of Christ has ever required restatement or re-enactment.

Acceptance of this revelation involves all that flows out of it. Christianity, to be sure, has a revelation, has a creed, has a theology, has a



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doctrine—but “it is a life.” We find in the things of God only what we employ the truth in seeking. We cannot, in reason, employ an untruth to find God. “Be it unto thee according to thy faith.” What we find will depend upon the spirit which we take with us into the search, and the answer, mark it well, will always be in kind. “The high priest entered the Holy of Holies, and found God. A king entered and came forth a leper. Pompey entered and found it empty.” Reverent, sacrilegious, sceptical, inquiry have not now, as they had not then, identical answers. How true in this connection are the words of Anselm: “He who does not believe will not experience, and he who has not experienced will not understand.”

As we face the promises and the privileges held out to us in the revelation of Jesus Christ, let us clearly understand that only to truthfulness of soul can truths of God be made known. “Like cannot know like, unless there is a like bent of soul.” Knowledge will not save man, for without truthfulness in our doing there is no truth in our knowing. If we have mortal sincerity, we shall have “not only certainty of faith, but also certainty of discernment.” Christianity was given for adaptation to human life. It was not given, however, through the New Testament, until men had first made it, not an experiment, but an experience. It was revealed to men and demonstrated by men before men were used by the Holy Ghost as the

agents or instruments to make known "the faith once delivered to the saints." What, therefore, was possible for them, as men, is, under the Holy Spirit, possible for us men.

I.

If Christianity is to be true for us, it must be true in us. To realize its meaning, we must make it a personal interpretation. What do we mean by this? In the first place, Christianity is a revelation to us. It demands that we shall treat it as law. If we accept it, we discover that Christianity deals with the individual, and our personal interpretation is to make, through faith and obedience, a new life and a new character. Our Lord gave not only a new law, but, as we shall see, a new life and a new motive.

It would matter very little to us, indeed, whether there were any law of God at all if it were addressed to angels and not to humanity. Such revelation or law would have no bearing whatever upon man were he devoid of religious capacity. Where he could have no knowledge, and where he is denied admission, there he would be free from all responsibility. But this revelation, on God's express declaration, is intended and was entrusted to man in a living contact with a living God. There is within us a seat of God consciousness, and we cannot successfully deny God to our own soul. Beyond all cavil we possess the mystery of consciousness which whispers to us of an origin with a divine

impress, of a destiny which outlasts the imperfectly realized aims of earth. Whatever in our temporal career may succeed or disappoint, whatever the attempt or falling short, above and beyond these is the permanent hope—concrete and explicit—that we shall gain those things to which our faith has wedded our soul. This hope is based upon our belief that the law which binds us binds God also to His promises; and that God to be God at all, must be true to Himself and to us. Thus we are attached to God, not by laws and fetters which bind us and restrain our liberty, but by love and obedience which hold us, and yet make us free. We have but one liberty—a life under the law of truth. Any other life is lawlessness.

Some men would make this attitude of God toward man a mechanical rather than a vital relationship—as though God rules without instead of within us. Make God external, far off and unrelated—an impersonal God, holding sway through the medium of mechanical laws, and you take away all that is so necessary to human needs—the personal sympathy and assistance toward which men open their hearts and stretch forth their hands. Let no one beguile us, and let us not deceive ourselves, into making this a “superficial kinship.” For a conception of God as One so remote and aloof from man that He hears not, cares not, aids not, is clearly an unchristian conception, and denies the attributes of an all-loving, personal God. If

God knows all that would condemn man, and stretches forth no hand to save, then we must re-write the gospels and readjust our faith. The greatness of God and the imminence of God are set forth in His unveiling of Himself, and the one is as truly fact as the other. Dr. Robbins, the author of "A Christian Apologetic," states this clearly where he says: "It is the function of faith to fuse the seeming contradiction of God's transcendence and His imminence; it is doubtful if intellect alone is competent to the task. But against the arbitrary divorce between the divine and the human, this separateness of creation which tends to reduce God to an abstraction, all the profounder thought of the world raises a voice of protest. To yield assent to it is not only to cast scorn upon the deepest insight of philosopher and poet, but to do despite to the imperative demands of the religious consciousness of mankind."

"God's greatness flows round our incompleteness,  
Round our restlessness His rest."

In the second place, this revelation to us is not only that we should hear of the law, but in treating it as law we should know for what purpose it is to be applied. As essential to his development man is to receive it for a two-fold application: (1) To govern his life; and (2) to save his soul.

The law of God makes demands upon the life of man—demands which are intense in their purpose and prospect. We are not asked to

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believe only that the laws of God are the true, but we are commanded to be true by those laws; to give our allegiance to God and then both test and attest our loyalty by our obedience. We can acquire nothing for which we have not given something out of ourselves. The effort and the sacrifice will be in proportion to the desired object. Nothing, after all, is really our own for which we have not rendered some equivalent. God gives us no gifts without corresponding obligations. If the things of God are true in themselves, they are true for us only when they are true in us, and are personally used as the rule and guide of our life. "The spirit of man is the candle of the Lord, lighted from God and lighting us to God."

Having a rule and guide, and living up to the light of our convictions, we shall derive from our Christianity in proportion to the moral sincerity and the personal courage which we put into it. Holding a certain faith, a man keeps his soul free from the perplexities and uncertainties which arise in the lives of some men. He may hold his beliefs and his doubts at the same time, without fear or misgiving, and, better still, without confusion. There is no dishonor in honest doubt, for doubt is the soul's struggle and the soul's right to know. Ten thousand doubts do not constitute one denial. Our doubts, it may be, are only our faith which has never reached and felt the sunshine. With the law of God to guide us in unknown ways,

we shall be able to solve what is necessary to satisfy. These words are timely: "Go on believing your beliefs and doubting your doubts, but do not make the mistake of believing your doubts and doubting your beliefs."

The doubts and temptations and struggles which come to us are our opportunities for spiritual manhood. Some men will make difficulties out of them. You cannot protect some men from using every opportunity to make a mistake. When we seek a spiritual career we are not shut up to the painful uncertainty of making critical guesses at life. The law which governs us is the same law which guides us. It is not some intricate way which we are to traverse wherein we are easily confused and often bewildered; for we shall miss the way only so far as we miss the truth. "The Christian religion," to quote Harnack once more, "is something simple and sublime; it means one thing and one thing only: Eternal life in the midst of time by the strength and under the eyes of God." By its very nature, then, the law of God will be our guide, or it will be our judge. How far a man will follow his spiritual intelligence is a personal problem—a question of moral integrity and spiritual insight.

Not only is the revelation to us a law to govern life—it goes further and deeper—it is to save man's soul. "The spirit of man is always praying for light and revelation is the answer." If we take hold only of the natural elements of life, we are simply clinging with both hands to

death. Natural existence ends in death; it is the spiritual which takes hold of life. Man has no higher honor than this: God having created him, and recreated him by redemption, gave him a law and the guidance of the Holy Spirit, and then, having done all, God trusted man with himself. Man, therefore, has a very real part in his own salvation.

So many people face this all-important question with no definite course of action. They meet it with theory and speculation, they weigh and balance, propose and offset, postpone and hesitate, until they come to moral and spiritual stagnation. There is such a thing, a very real thing, as losing initiative and energy in every spiritual faculty. A man may stir up a roll of difficulties without ever settling a fact or arriving at a conviction. Then there is another danger of "mistaking obscurity for profundity and muddiness for depth." There is profound meaning for every man in this thought that part of his salvation is to be saved from himself. Saved, sometimes, from an intellectual dissipation which "feeds the intellect and starves the soul."

The revelation which gives to man something for his salvation is that he may rediscover himself, in the light of the image of God. Now, no man seriously pretends that he has discovered God through himself, but to have found his genuine, godlike, destined self in the face of Jesus Christ. This recovery of his true man-

hood leads him by way of atonement to work out his salvation.

Let us ask in the next place, what is the salvation? Is it salvation from punishment? This is a very common answer. Is it salvation from pain? This, again, is often given as its meaning. But these are secondary considerations, and are wholly inadequate to satisfy the true meaning of our inquiry. Pain and punishment are the consequence of personal acts. There is something which exists before pain and punishment—something which brings a man face to face with what he is, and with what he has done and is doing; afterwards with the consequence. Revelation shows us that sin is sin, as God sees it. Salvation is salvation from sin itself, not from pain and punishment. To be saved is to be saved from the cause, and the curse which produces these effects. If man is saved, he is saved from sin here and now, for life and for eternity.

We do not have to go to revelation to find what sin is. It is a fact and curse written in the nature and experience of all men. Sin is not an invention of the gospel; it made a gospel necessary. It is no bugbear of the church or figment of theology. Theology defines what it is, and the church is our city of refuge. Ah, no! every man speaking out of his own experience knows that sin is and what it is in the bitterness of his own heart. Revelation



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shows us what it is, against whom it is committed, declares its penalty, offers a remedy and opens the way of escape. It is serious enough to mean a death struggle, either to conquer or to be conquered. That man is neither safe nor sane who dares to laugh at sin. It is so serious that, under the eyes of God, we are pledged to a downright, outright, lifelong battle against the desires and appetites which hold us in self-surrender, against the weak self-love, the inert will, the indolence or the cowardliness which have allowed our soul to be misled by disloyalty and to become shackled with dishonor. If this battle is too heroic for some souls, then God can do nothing for the man who will do nothing for himself. But this God does offer to do for all men: we are delivered from the power of sin by the love of God in a life with God; and we are delivered from the penalty by His forgiveness. For no enlightened, true-hearted man can thus ever be "a meaningless, pointless struggle toward a meaningless, pointless end."

### II.

Thus far we have considered Christianity as a revelation to us. The personal interpretation of the truths of God carry us forward in a development which makes of His laws something which is to be treated as a life. This is Christianity revealed in us. There is very little that is true for us as law which is untrue for us as life. If there is any firm grasp of God's truth we shall,

by faith and obedience, realize the meaning of a revelation in us.

Now, can we put any sharp, clear meaning into our Christianity? Are we so keyed to the truths that we dare to live them, able to stand for them, willing, if need be, to sacrifice or even to suffer for them? "We suffer," it has been said, "because we sin; we sometimes sin because we decline to suffer." Our religion is no relaxation. It is no fugitive impulse and pious fancy. If it is only that then it is only this:

"Like snow upon a river,  
A moment white, then gone forever."

If it is only a little morality tinged with a little emotion, it will tantalize because it is not true. This is the question, "Is it possible for men to come into vital touch and connection with Jesus Christ, to live his laws and answer with their life?"

There are some people who seem to have no power of decision because of a lack of discrimination and of self-determination. "They feel the things they ought to be beating beneath the things they are," and this feeling brings them near to a tendency to act, but deserts them in the crucial moment of supreme test. The tendency to act without acting inevitably results not only in the loss of power, but also in the loss of opportunity. They put no clear intention or emphatic purpose into life. What other people make out of life by heroic self-determination, the indeterminate people regard as good

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luck or good fortune. There is no genuine success for any man which is not earned. Success, by the way, is this: to be in the right place at the right time with the power to make a decision. Now the personal interpretation of Christianity is to make it a life, a revelation in us. The difficulty of the christian life is that we only half live it. Where we only half live it, we are to be classified with those "Who have just enough religion to make them miserable and not quite enough to make them happy." Man may do much to "disenchant heaven and disillusionize the image of God," but somehow he has always found it harder to disbelieve than to believe. His main limitation is to fail in living what he does believe. This is his weakness, and his weakness may become his caricature. Apropos of this there is a bitter epigram—bitter because seemingly true—"that more evil is done in the world by weak men than by wicked men."

Accepting, then, the truths of God as something to be translated into a life, we lay hold of the profound fact that humanity is rooted in the eternal. The underlying hope of all spiritual attainment is this, our personal relationship to God. "To as many as received Him to them gave He power to become the sons of God, even to as many as believed on His name." This brings out the reassuring truth of God's nearness. Near as our pressing needs, near as our hardy endeavors, near as our soul is open

to make room in our life for the temple of God. There must be a Holy of Holies in every man's soul, where he can meet God and pray to Him, saying, "Speak to me that I may see Thee." For man will never discover nor realize his true nature unless he meets with and lives in touch with the love and sympathy of God. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." We shall have a strong, clear soul-grasp of this vital relationship with God when "our life is hid with Christ in God." Then will follow a deeper apprehension that God communicates His truths through His son, through His word, and through His church. We then meet Him where, for and to us, He communicates His grace and pardon and life through His Sacraments. The indwelling of the Holy Spirit in man is the informing power, and by this power we come to know God, the extension of the Incarnation, the efficacy of the cross, in a vital contact with Jesus Christ—the union of the branches with the vine. It means, and it should mean, nothing less than this: that we are constitutionally related to Jesus Christ. The ideal hidden in our hearts becomes visible in our lives as we see in Jesus Christ what man is like, and see in ourselves what Christ is like. If this truth sinks deep into our souls, if only we are sincere not to mar the truth by dealing with the outside of it, then it will "disappear in us as light and reappear in us as life."

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Relationship with God discloses the true nobility of manhood. By right of origin we call God our Father. Let no man, therefore, take his life at too low an estimate, for in his spiritual ancestry he inherits and is endowed with an imperishable distinction. As a son of God he stands in the nobility of his manhood, only once removed from God in dignity, in majesty, in honor. Created in the likeness of God, infinite in scope, eternal in destiny, he is the climax of God's handiwork, the child of God's love. Not only is he eligible to God's truth—his importance is further signalized in this: he is chosen as a representative of God, an ambassador and mouthpiece of Jesus Christ. Conscious of this, he must be a higher, holier, truer man for God's trust in him. Let him ignore or fail to grasp this inspiration and honor, and the form of his visage changes. His infiniteness becomes indefiniteness, his scope a weary chaos, his destiny the shameless neglect of one who is foot-glued and flesh-bound to some lesser plan, groping along some lower level because his soul is sucked dry of all aspiration until it becomes incapable of inspiration. What loss could be greater than this, for a man's heart to hold only the ashes of its sacred fire!

With such a heritage, if Christianity is a revelation in us, it must, perforce, demand response and correspondence. These demands are imperial. First of all, every man stands as the pledge for his own life. He must fill up the

measure of his possibility, and for this he can have no sponsor and no surety. His possibilities are only as practical as he makes them. There may be difficulties and there may be struggles, but man is free to meet the one and make the other. Man must have something which calls him out into the open where he stands up and is counted. No man may take heroism in a poetic sense and fulfill himself. He needs a vigorous faith in a stupendous task to preserve for him a Christianity which is neither mollusk nor invertebrate, as he stands erect in the possibility and integrity of his manhood, looking Jesus Christ in the face. The attempt at such a life is in no "suggested feeling or imitated conduct." It is attained, if it is attained at all, by no process of emotional sensibility, by no excited or exalted feeling, for "emotion is not conviction, and feeling is not faith." Emotion is too often the effervescence of courage. There is something in our religion like that defined of art, where it is said, "Between the theory of art and the beginning of art there is a fatal interval." Between knowing how to do a thing and doing that very thing—that is the crux; but it is the boundary line between success and failure. St. James stated it in this form, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

When a man is true to his convictions, he is true to some conclusion. If he must fight with body, mind and soul to transform possibilities

into visible things, the man made manifest, it is unheroic to ask that this be made easy. Easy!—such is the “fatal interval”—the seductive temptation, the mental sedative of the man who has no moral aim. How far this has led to disability each man can determine for himself, as he accepts or avoids this self-revelation, that there is no character as “there is no virtue without temptation and struggle and victory.”

Let a man take up his manhood and show what is in him. Let him look up, aim high, and attain; then he will take his life seriously and reverently, and he will not be troubled with anxieties which may be avoided nor confused with a babel of queries which have no answer. Then shall he know out of his own experience that no wrong can ever satisfy and no truth ever disappoint. He has the witness in himself that “evil often conquers but it never triumphs.”

In the next place man, through his relationship to God and the wealth of his possibilities, faces another fact, namely, his responsibility. This puts a man on record as to whether his life squares with the truth. Responsibility is something which cleaves to the individual. This is a personal matter in which no one can share. We may receive counsel from others, we may be guided and informed of God, but we can refer our responsibility neither to God nor to man; it lies at our own door. Men may go with us, in things that are mutual, but no man

can go for us in anything that is personal. We may have equals, but we have no parallel. We cannot live with another man's life; we cannot think with another man's mind, nor aspire with another man's soul. Man stands alone in the sacredness of his own individuality, unmistaken in his identity and unconfused in his own accountability. The message of God is not addressed to the mass, but to the man, and man answers for his life with his life.

Responsibility met man—it is his birth—meets him at every point of contact with life and then reveals him or exposes him in what he is. It demands an answer to this question, whether the truth in his knowing is the same truth in his living? We may be content to be just like other people, too easily satisfied with a decent and average christian respectability. But God never made us like other people. In earth and heaven we have no counterpart and no superior. It is therefore self-impeachment and self-abdication to permit our life to sink and become absorbed in that which stands for humanity and not for man. Mankind is divided into man, and man is the king who can, he who ever rules at the head of his own empire. Rule then, but do not ruin.

No man can have any gift of God without a corresponding obligation. Know this, one might as well seek to escape from himself as to hope to escape from his responsibility. No man is free to accept or reject responsibility. He



would have to be mentally deficient and morally incompetent—idiot or insane—to remain irresponsible. For every man the summons is to come forth and declare himself. It is a judgment in the everlasting now. For him the battle is on, and henceforth it is career or it is cariculture, but it is always the man made manifest, either a revelation in him or a revelation of him.

### III.

In dwelling on the personal interpretation of Christianity, we have seen, in the first place, that it is a message or revelation to us; in the next place, that it is a life, or a revelation in us; in the last place, the attempt will be to show that it is a revelation through us.

It is one of the characteristic distinctions of man that God associates him with Himself in carrying out His truths in some objective way. For such an exalted commission we should feel the necessity of keeping our lives fit for God's use by keeping in touch with some definite personal service. Some men will dare to go into life with no clear intention, with no sublime motive. The truths of God seem to stop when they arrive in the lives of these men. They seem to have no clear intention in God's employment. This may be common to most men, and it may explain why the average christian does not count for as much in the church as the average business man does in the market, or the

average politician does in the caucus, or the average athlete in the contest. So much Christianity is in a state of suspended animation. It is abstract not concrete. We need something which shall crystalize our motive, emphasize our intention and save our purpose from reaching the vanishing point. A definite christian is the only possible christian. This we have when Christianity becomes a revelation through us. If there is any blurring of the truth because we are out of focus, we need to readjust ourselves. If there is any lowering of the truth, it is because it comes in contact with an unworthy life. "There is no alchemy by which you can get golden deeds from leaden instincts." That which hinders the revelation through men may be what St. Augustine said of his own experience, "The evil to which I was so wonted held me more than the better life which I had not tried." If we have joined the ranks, let us face the battle and so fight, "not as one who beateth the air."

What is the nature of the Christianity to be revealed through us? It is an appointment of God to give something out of our life for our love to Him and for the good of our fellowman. If our Christianity has done anything for us, it will make us want to do something for others. This takes a man outside of himself and puts him alongside the cares and needs of his brother man. In all that we are and in all that we have, we are trustees for others. God has appointed

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us to a stewardship of service, and this is to save us from christian vagueness, from social and spiritual failure by setting us at work. Under this appointment every man is accountable to God for the use of his life. This is truly a ministry that, by some means within our own power, we make the things of God helpful to some one else. Whatever this may be, wherever the opportunity arises, our work, our share, can be delegated to no man living.

Realize this and we cannot remain content in the selfishness and exclusion of our own salvation. We cannot stand as silent onlookers in a world calling for a hopeful word and a helping hand. "When God would save a man," says St. Augustine, "he does it by way of a man." By you, and the man to be saved may be your friend, the one by your side whose tendencies and temptations you know better than anyone. You have had fears and misgivings for his safety, you have talked with others about him, you have prayed for him again and again, but have you ever spoken to him regarding himself? There is so much in personal Christianity that is weak and cowardly because it is inarticulate. The chum and associate, what has he lost through you? Burn these words into your conscience, "Ye shall not see my face except your brother be with you." "Is there not a cause?" Is there no difficulty which another meets which we could not help to solve? Is there no temptation which another fights,

where we could not cheer and encourage him with our love and interest? Is there a sin which makes a "blight on every flower and a canker in every fruit" from which we could not rescue him? Is there no anguish, no remorse, no sorrow, no burden which we could help to lighten with our loving sympathy? Sympathy! What is sympathy? This, surely this, "two hearts tugging at the same load." We are ready enough with our criticism and our condemnation, but who is strong enough for sympathy? We have little right to rebuke where we do not love. If we are strong and able for these things, then our religion will give us all we need and cost us all it is worth to others. Our christianity has no limit, but that of unfaithfulness.

Where do we stand in a service which costs us something, if it is worthy of God, and if it is worth anything at all to man? Let us remember that "opportunity and ability make responsibility." It is only out of courage and love and sacrifice that a ministry to man is formed. Let a man ask himself, is there one soul on earth a step nearer God through any personal effort of my own? We may well ask ourselves, therefore, has anything that we have said or done helped anyone else to do anything? Our example, influence and contact are potent or else they are impotent powers. If we have no example, we profane our trust; if we have no influence, it is the hollow mockery of an unworthy life; if we have no contact, we shall

answer for it in the day we are asked "where is thy brother?" Shall we fall back to the rear in every call to service and join the great nerveless host who take for their motto, "They also serve who only stand and wait?" There is but one consistency in this, the consistency of nothingness. Never! we will face the duty and bear the brunts. "Let us break the drum, but hold up the standard!"

After all, you can put no nerve into a man's life, nothing higher or greater than the ideal to which his soul responds. When we have an ideal we have a prospect. There is no such thing as an ideal without faith and love and inspiration. Our ideal in life should commit us to something tangible, hopeful and permanent. With an ideal, a little soul-stir would save us from stagnation. We are in the midst of life, and we are making our own world, writing our own history, meeting our own heaven. Now, what sort of workmanship are we putting into life? There are only three primary colors with which to paint the lily, to picture the glory of the sunset, to portray the magnificence of the landscape, or to describe the beauty and the character of the human countenance. Raphael and Rembrandt, Titian and Turner, Corot and Millet made these primary and secondary colors almost articulate. There are only seven notes by means of which to create wondrous harmonies of cantata and oratorio, of opera and symphony. Yet Beethoven, Haydn,

Mozart, Liszt, Wagner and Chopin have moved the world to feeling, to passion, to rapture and to tears. There are only a few letters of the alphabet, but they are the only means of translating all thought, all science, all poetry and prose into words, and transmitting them to man and to generations. Moses and David, St. John and St. Paul, Homer and Shakespeare, Goethe and Hugo, and a host of others, have made the world anew and resonant with meaning. There are only five senses out of which to create experience and character and express a life by these and the soul behind them; humanity may be made heavenly or incarnate evil as it moves heavenward or hellward by the very use of them.

We have only the powers of a man, body, mind and soul, to serve and worship the all-knowing, all-loving God. Angel or archangel cannot take our place, live our life, nor complete our task. For all and every need we have God and law, and life, and stewardship. We may be next to God and great as angels, if we stand true to our appointment—the nobility of manhood in the responsibility of service. “God will measure a man’s life by the proportion that his deed bears to his opportunity.”

“Grow old along with me!

The best is yet to be,

The last of life for which the first was made.

Our times are in His hand

Who saith, ‘A whole I planned,

Youth shows but half; trust God; see all, nor be afraid.’”



## The Gospel of God's Pardon

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If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 John, 9.

A few hours ago I had been speaking to you about the gospel of God's love. I wish now to try and speak about the gospel of His pardon. But let me for a moment connect what I said this morning, with what I shall try to say this evening.

Every age must have its own gospel in a real sense; must, in other words, have its own way of looking at the gospel and stating it. So must each individual. No man can preach the gospel, or see the gospel, or live the gospel, in quite the same way as his brother can; but yet for all that, the time surely has come when there ought to be more of an agreement among us as to what the gospel of Jesus Christ in its essence really is. There are three things that are essential. I don't say that these three things contain all that it is, but I do say that I believe them to be the fullest statement given to us in any one passage of inspired writ.

First, "God loved the world."

Not part of the world, but all the world; not



one race in the world, but all races in the world; not the happily born and reared, but those unhappily born and not reared; not only as the maker of the world, the preserver of the world, the ruler of the world, but as the lover of the world. The world is not a law work, much less a chance work, but it is a love work.

If any one thinks this old gospel is always easy to believe, he knows very little about life. Whatever may be the fault of our age, as compared with other ages, lack of sympathy is not that fault; and, sympathetically bound, not merely to our friends, but to all men as we are to-day, feeling the sorrows and pains of others, not as shadows that fall across our pathway merely, but as heavy burdens that sometimes crush into our very souls. It is about the hardest thing I know to believe that the world is a love work. But whether I can believe it or not, that's the gospel.

Second, "God so loved the world that He gave."

That means, in short, that His love is not a making love, or a preserving love, or a ruling love, but that it is also a suffering love, and radiant being though He be, in all the travail and sorrow of His universe, He knows and experiences its pang. "Let us shut out suffering," cries the superficial man. "Yes, let us shut out suffering," cries the pleasure-seeking man. "Let us build a lordly pleasure house, and say to our soul, 'Dear soul, take thine ease.'" Some men

and a few women still do this, but what sort of people are they? Are they the people we respect? Are they the people we follow? No. Man is bound so closely to man, that as the plague strikes us all—it *does* strike us all—there is no retiring to Bocaccio's villa outside Florence, and there, tuning our harps and wreathing ourselves with flowers, make merry while the deadly plague stalks among our fellow-men. You can't do it to-day. And why? Because we do profoundly feel, when we cannot even believe, that if there is a God at all, he is a God that suffers as well as loves. The old Olympus idea of God is dead, dead. On the cool, shady brow of the mountain God no longer sits, the smoke of men's troubled lives almost gratefully rising to His nostrils. No, he is down among men in their toil and sorrow, in their pain and crying; taking the little child on his knee, and weeping by the graveside of His friend. So, long ago, men ventured to believe that God revealed Himself, and once God has been so seen, men no longer care for, or believe in, the Olympus God, let him be as thunderous or beautiful as he may.

"God so loved the world that he gave."

There are all sorts of painfulnesses on earth, but there is no pain like the pain of giving. It is by giving we can test our capacity for pain to the highest. We will bear pain for ourselves, when it is the pathway to further health, usefulness, we can bear it bravely and

without murmur; but if it might be that we bear it in order to save those we loved then we could bear it more than dutifully—we could bear it joyfully. What will I give for the thing I love? I will give my money for my son, I will give my time; I will give my best. But what are these? I will give my right hand for his right hand. Nay, there is not a father or mother listens to me to-day who, if it came to be a question of life and death itself, would not gladly say, "I would lay down my half-worn life to-morrow that my child might step forward better to accomplish, more perfectly to finish, the tasks that I have failed in. There is no penalty that I will not gladly take, if I will thereby save my child."

"God so loved that he gave—*gave* His only begotten Son."

And yet once again, and third: God's love is victorious. The thing worth loving, the thing worth doing, that thing should be done; that thing shall live; that thing shall not perish but have everlasting life. If there is anything in me that is worth keeping alive after this life is over, alive it shall be kept. If there is not anything in me worth keeping alive, let it die. Who wants to keep it alive? I don't. But mark you, my friends. The thing about love is just this: *Love doesn't create value, but it discovers value.* What do I mean? I mean just this. If you really care for any person, first when you meet them, perhaps they are very ordinary folk to you. As

you meet again, your interest is aroused, and you see things you didn't see before. As friendship grows, all sorts of things arise before your eye, and you gradually become assured of their value. As intimacy follows, a strange thing has taken place—the person you first passed on the street, or scarcely cared to nod to, has become almost essential to you. Why is all this? Is there something there that never was there before? Not at all. It is only that love has discovered value, and in its discovery knows full well that it lives in the assurance that to-morrow more value will be discovered. We never exaggerate the value of anyone. With our best seeing, best loving, we only discover part of the value.

So Jesus, the man of love, comes to walk among us, and to declare the value of the thing he loves; the value of the commonplace thing, the every-day man and woman, the plain little street-child; the value of all these to God himself, the God who, in the last resort, is responsible for it all. Yes, this is the third great principle of the gospel. The gospel stamps life's loveliness with God's assurance of permanence. The old gospel whispers to us, sings to us, shouts to us, that what was beautiful and worthy in life cannot die; that which belongs to Jesus, appreciates Him, falls towards Him, stumbles, staggers after Him, cannot die, for everlasting life is not based on the attainments of men, but on the character of Almighty God Himself. That's the gospel.

God's love made the world. God's love suffers with the world. God's love is victorious in the world.

What about the gospel of pardon, the removal of sin?

First, I want to say to you that it is quite impossible for me to-day more than to touch here and there this great question of man's salvation from sin. I do not claim to put before you anything like a complete statement of the nature of it, or the method of it. I can only, in the time allotted to me, point out here and there things about it that I think I can see somewhat clearly, and that I hope may be helpful to you; thoughts that may perhaps suggest other thoughts of your own that shall go much deeper and further than mine.

Again, I would say quite frankly that I think we have been accustomed to treat sin in too academic a way. We have not been quite honest about it. We have talked about sin more than we meant. We protested too much, and said things we didn't feel, or only felt when we were smitten with some misfortune, or were sick in body or depressed in mind.

I remember an incident of long ago in college. It made a great impression on me. An excellent man came down to Cambridge in the old land, to preach to us undergraduates. He was a holy man and courageous. He lived only to preach the gospel, as he saw it, but his views of men and things were sombre, and, as I look back on

it all now, I see that he was deeply tinged with the Puritan spirit, that always tries to category things in God's world as right and wrong. Well, he preached to us lads about conversion, and told us that conversion meant turning away forever from a great many things that we dearly liked. It was true, we had been told by our parents that we oughtn't to like them, that they were of the world, and that to be true Christians we ought to give them up. But our instincts never quite tallied with this teaching. Certainly it didn't in the case of the boy I now speak of. He was a first-rate fellow, lived soberly and tried to do the best he could. He was much affected by the appeals of the preacher, and remained after many of the discourses for private conversation, as indeed many of us did. At last, towards the close of the services, the preacher urged on this lad that he should then and there renounce the world, and take his stand as a Christian. "Will you," said the good man, "Oh, will you be converted now?" "Oh, yes," said the youth. "I would like to be converted, sir, but I don't think I would like to be converted in the May term."

Now, this was what I call unhealthy treatment of sin. There are sins enough, God knows, in the world, without our creating new ones by our fancy. The path of life is narrow and steep enough for the man who is going to do right, without making it narrower and steeper and more difficult than need be.

Now, what I really wanted to do for myself is to try and see how Jesus looked at sin, what it meant to Him, and He, surely, had more to do with it than anybody else. The first thing I notice is, that he took a totally different view of sin from what the Jews of His time did. He found a definite—a very definite—doctrine of sin when he came. It was prevalent everywhere. Both by His teaching and practice, He declared that doctrine to be wrong, and substituted another in its place. *The Jews regarded disease as a sin, and it awakened their wrath. Jesus regarded sin as a disease, and it inspired his pity.*

Let me illustrate. Here was a blind man. The natural question that arose to the minds of the disciples, after they have been even years with Jesus, when they see the blind man is, "Master, who did sin? This man or his parents, that he was born blind?" Jesus answered: "Neither this man sinned nor his parents." They meet a leper. The leper's status is already settled. He is not only physically unclean, he is morally unclean. They meet a crazy man or an epileptic. The question is past argument; all believe he is inhabited by the devil. Lunacy is a wickedness. For that matter, people believed this but a short time ago. Witchcraft was traffic with Satan, and was to be cured by the ducking-stool or the bonfire. Our point of view was not so very far from theirs. Now Jesus comes as the great Physician for sinners. He will not be a judge. He never used His power to punish

sin. His disciples want Him to call down the fire from Heaven. He rebukes them. "You don't know what your spirit is," He says. Up to the very last they expect Him to use His power against His enemies. They have learned very little from following Him round, and listening to Him speak. He will not condemn His enemies, not even His murderers, and He dies, praying for their excuse. "The Lord hath sent Me to bind up the broken-hearted, declare liberty to the captives, sight to the blind, to set at liberty those that are bound, to proclaim the acceptable year of the Lord, *not* the day of vengeance of our God." He never threatened. Often he did warn, but that is a very different thing. But the trouble was that when Christianity fell on the Roman world, the Roman spirit, iron-bound and legal, could not yet yield to the gentleness of the spirit of Jesus; the vast lump was too heavy, too stolid, to be leavened quickly, and the merciful teachings were thrust aside, and the old spirit of legalism revived under the Roman forms of government. God was a judge; Jesus was made what he protested he never was—a judge; and the gentle Mary had to be invoked and all the vast host of saints, to give some small modicum of hope to men. I say he warned, he did not threaten. There are laws of body and mind, spiritual, physical, which cannot be disregarded. Ignore these, and your bodies and souls will become offal, fit only for the place where offal is consumed. This he taught.



There is no final room in the universe under the laws of God for the monstrous and for the abnormal, and the monstrous and the abnormal must perish. This he taught. Men who grow careless and unsympathetic, who care not for the hungry, the naked and the suffering; women who make pleasure the end, instead of a recreation—for all these life down here has failed. The redemptive influence of "this earthly" order has been wasted on them. If they are to be saved at all, they will go into future discipline. This he taught. This is not threatening—this is warning.

Now first I have said, Jesus is the physician for sin and not the judge of sinners.

Next, he warns sinners, doesn't threaten them.

Third, Jesus never demanded sacrifice for sin. He never said He was a ransom paid to God for sin. What He did say was that the Father loved His children, and He came to tell them of that love. He never said God was a changeable God. He said that nothing we could do could change Him toward us. How could He so change, and yet be God? He came to commend God's love to us. He came to reconcile us to God. Of course, the old Jewish idea of sacrifice was far from dead; that idea of sacrifice was built up through a period of a thousand years; grew as all systems must grow, more elaborate and less vital as they get older. It began with the small, free-will offering of

Leviticus, 1-3, when each man brought his cow or his goat, or his pigeon, or his handful of grain, as the case might be, the best he had, and it was acceptable because it was his free-will offering. This was the simple beginning of sacrifice, but it grew into an enormous elaboration—a god-hiding, man-destroying ritual, until against it the fiery appeal of the Great Prophet had to be hurled.

“To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks; or of lambs, or of he goats.

“When ye come to appear before me, who hath required this at your hand, to tread my courts?

“Bring no more vain oblations; incense is an abomination to me; the new moons and sabbaths, the callings of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

“Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them.

“And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood.

“Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil.

“Learn to do well; seek judgment, relieve

the oppressed, judge the fatherless, plead for the widow.

"Come, now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.

"If ye be willing and obedient, ye shall eat the good of the land."—Isaiah 1: 11-19.

Sacrifices and offering thou wouldest not, but a body hast thou prepared me.

Ah, the Church has forgotten all this too often, and has fallen into the perpetual mistake of making the Saviour's work the condition of man's forgiveness, something interposing between God and man, some innocent and holy thing stepping in and taking the blow aimed at man; and thus man is only converted at the cost of the degradation of the idea of God. Jesus offers the goodness and mercy of God to men without conditions. He doesn't come to men because repentant men call Him, but He comes to them because He is goodness, mercy, love—because He is God manifest in human flesh—and when He has come, they repent. We have reversed all this. We have said, "Repent, and God will come to you." Jesus said, "God is good; therefore repent." Jesus doesn't say to Zaccheus, "Zaccheus, will you make restitution? If you do, I will come to you." But He says: "Zaccheus, I want to come to your house." And when Zaccheus, all amazed with the beauty of his condescension, is smitten to the heart, it is

easy for him to say, "The half of my goods I will give to the poor, and if I have taken anything from men by false accusation, I will restore it fourfold." Jesus came first, and then came repentance. And so it runs along: "Love your enemies, bless them that persecute you, that you may be dear children of your Father which is in Heaven, because He maketh His sun to shine upon the evil and the good, and sendeth His rain upon the just and the unjust." By love God leads us to repentance. Christ didn't wait for men to come to Him. He came to them; didn't wait for them to love Him; He *first* loved them. The gospel is the presentation of God to us by Jesus, not that we loved Him, but that He first loved us. He would not be God, true to His own godhead, if He did not forgive. Paul is quite plain about this. "God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sin." Or take, lastly, the greatest declaration of all. It was the remembrance that He had a Father, that He had a home, that the foulness of the far country could not make these any less real, that all the wrong he had done, and the pain he had caused, and the waste of his life, and the meanness of it all—that none of these, or all of these together, could rob him of his right to Sonship. It was this that made the boy at last rise up, and, in the distant lands of sin's exile, say, "I will, I *will* arise and go unto my Father." Thus it was that Jesus came

among men. Is there a blind man doomed to darkness? He doesn't say to him, "Will you be good if I give you sight?" He makes no condition. Is there an impotent man that has waited for weary years for what he believes to be an angel visit? He heals him first, and then says, "Sin no more, lest worse things come to thee." Is it a poor, sick woman worn with long weakness? She wants to touch him, she has faith—maybe a low sort of faith only, the low spirit of faith that leans on the wandering, magical sort of man; yet all the multitudes must make way for that feeble finger touch. Is it a little child that the mother wants to feel His hand? He takes the little one on his knee and says, "All may so come. Nay, all *must* so come, if they are to come to me and to God at all."

This is the attitude of Jesus. What is the attitude of the Church? We bring little children to the Church to-day. Has this child been baptized or no? No. Well, then, we receive this child as Jesus said we should receive all children. "Suffer them to come to me and forbid them not," and yet before they come, I want to ask three questions. Nay, before you bring this child, you must promise three things in its name: You must renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them.

2. You must believe all the articles of the Christian Faith, as contained in the Apostles' Creed.

3. You must obediently keep God's holy will and commandments, and walk in the same all the days of your life.

Tremendous pledges, these. I don't want to say anything to belittle them; but have we put them in the right place? Are we right in making them conditions to baptism? Can any one in his senses conceive of Jesus saying, "I cannot receive this little child until you have promised and vowed these things in its name!" Or can anyone conceive of Jesus receiving a little child, and then saying he would not let the disciples baptize it? I don't believe in needlessly arguing with the great past, but I do say that we must break even through the past, if it is separating us from the essence of the meaning of the life of Jesus. And furthermore, I believe, in her better mood, the Church always knew this, for she especially ordained that under circumstances of stress and danger, all children may be baptized without question or answer, and that lay baptism itself, when in the name of the Father, Son and Holy Ghost is as thoroughly valid baptism as when performed by the highest Bishop in the Church.

But I must not further digress from the main point I have before me. I want in conclusion to say this to you: that all thoughtful people to-day ought to admit that a new light, a very

great new light, has been poured on this whole question of sin by the new knowledge that has come to men in the last fifty years. *We know now that human life is an emergence from the order of the mere animal to the order of man, and that Christians venture to believe what we cannot yet prove—a further emergence from the order of man to the order of the God-man.*

Once upon a time in this world there was no such thing as man. Life was unmoral. Morality could not exist until the time of choice between good and evil had arrived, and the beasts had no choice. It is no sin for a monkey to try and grab the biggest cocoanut and prevent any other monkey taking it. The shark as he ravages the sea sins not, nor does the peacock as he spreads his tail, nor the tiger as he gluts his craving for blood. Remnants of the fish and the tiger and the peacock we have in us. What is the use of ignoring or denying it? But mounting up above these, and knowing he does wrong if he doesn't mount above these, ever rises the man.

The doctors say that in our bodies are hundreds of vestigia. Vestigia are relics of organs that once were useful and are useful no longer. Very often they are dangers, positive threats, to health, and the surgeon's knife removes them when it can. Sins are vestigia—things that hang to us from the old past, and are slowly worked off and can be worked down. Sins are like the old leaves that cling to the tree, and

even the winter storms and the cruel frost won't bear them away. They have to go, but nothing will carry them off finally but the springing life within. Freedom from the peacock, the shark, the tiger, the ape, we shall have. The struggle from lower to higher we shall win. It is God's method of making us strong. Only by long persistence do we win soul vigor. He is with us in the struggle from beginning to end. He put us to the struggle; *He is responsible for the struggle*; He ordained the struggle—ordained the very conditions of it. And thus, with a tremendous assurance, those that understood Christ could proclaim the reality of God's help and forgiveness for men, forgiveness of the past, freedom from the animal; more sail, less lead; more soul, less tiger; more man, less ape. God made the order of the past, and within that order God put man's soul. He knew what he did. "He knoweth what he doeth." Therefore, "I am weary of my sickness; I would fain be where they shall die no more, and with the company that perpetually cry, 'Holy, Holy, Holy!'" No. There is God's right to deliver me from all that keeps me back from that great day. Socrates long ago said, "God might forgive sin, but He could not see how it was possible." The best poets and philosophers have taught as much as that. But with Jesus, faith had won its assurance that forgiveness was possible. But it was more than possible, for God was bound to see us through—not only merciful (reverently be it



spoken), but *faithful* and *just* "to forgive us our sins and cleanse us from all unrighteousness."

Let us go forth, young men, into God's world. Remember it is a love world. Love planned it, love is in it from beginning to end. Love will see it through. Not an easy thing to believe always, but you try to believe it. As you go forth among men and gaze on misery and wrong, sorrow and injustice, things that still abound everywhere, remember as you look over the sadness of it all, that these are the results of evil will, the results of what man's sin can accomplish within a brief space of three-score years and ten. If evil powers within and around us can accomplish so much to blight and to blast, oh, remember, these are but the brief possibilities of an hour; what are they in comparison with the everlasting powers of right, of love, of wisdom, of God. I look around, and I see what one evil man can do. But I want to lift my eyes to the hills from whence cometh my help, and to remember that if the transient will of an hour can do harm, what can eternal will, almighty power, everlasting righteousness, unchanging love, accomplish? As Paul put it long ago—no words of inspired men will ever state it more gloriously—"Where sin abounds, the grace of God shall much more abound." For we can never dream of forgiveness and salvation as complete as Jesus Christ has proclaimed.

There is grace enough for thousands of new worlds as  
great as this,  
There is joy for fresh creations in that upper home of  
bliss;  
There is plentiful redemption in the blood that has been  
shed,  
There is joy for all the members in the sorrows of the  
Head,  
For the love of God is broader than the measure of  
man's mind,  
And the heart of the Eternal is most wonderfully kind.



## Christianity and Education.

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“Other foundation can no man lay than that is laid, which is Jesus Christ.”—I COR. III.:11.

Paul, the Apostle, writing from Ephesus to the Corinthian Christians, compares the growth of the Soul to one of their own beautiful buildings, and says that the superstructures may vary with the character, temperament, conditions and circumstances of the individual builder; may be wood, hay, stubble, gold, or silver; but one thing is certain, fixed, unalterable, “Other foundation can no man lay than that is laid, which is Jesus Christ.” This is true for the Soul of man, for his active life here and hereafter, for his progress, his civilization, his government, laws, institutions—for all that goes to make up the larger hope or wider destiny of mankind now and forever.

The process of creation culminates in man; for with man begins the new spiritual order, which interprets and fulfils all life. It is destined to fill the Universe and outlive time. At the basis of it,—its law, its motive, its inspiration,—is a great act of sacrifice, an act of love, the love of God the Father in his only Begotten Son,—that all that is in man and that shall grow out of man for the Universe and through

Eternity, may be built up, may be perfected, completed, saved.

We cannot improve to-day upon the wonderful truth given to the Wise Master Builder. The experience of the ages has only reinforced his judgment. The progress of civilization, the whole historic record of man's onward march but strengthens, deepens, enlarges the conviction that "Other foundation can no man lay than that is laid, which is Jesus Christ."

I want to say something about Christianity and Education. It is an old subject, a large subject, a most important subject, naturally suggested by such an Institution as the Baldwin Foundation. It is a subject moreover very directly and explicitly included in the text, which I have chosen from St. Paul, involving, when we examine it closely, the whole meaning, value and significance of Christianity in the world.

For, after all, what do we mean by education? Certainly not the weak, impoverished idea of special training of men and women for the duties of a trade or a profession; not the mere cram of names and dates and facts. It is a commonplace nowadays to say that education is a process, a development, an evolution of power from within. And if there be no power within, all the education in the world will not create it. There is a learning that is useless, cumbersome, undigested. So, in a real sense—

"Truth is within ourselves. \* \* \*  
There is an inmost center in us all,  
Where truth abides in fullness, and around,  
Wall upon wall, the gross flesh hems it in,  
This perfect, clear perception, which is truth,  
A baffling and perverting carnal mesh  
Blinds it and makes all error; and to know  
Rather consists in opening out a way  
Whence the imprisoned splendor may escape."  
\* \* \* \* \*

"And men have oft grown old among their books,  
To die case-hardened in their ignorance."

On the other hand, we must not forget, that, if the mere utilitarian and objective theory of education has been discredited, the whole world has condemned the crude guess-work of Rousseau: that man in a state of nature, without science, without revelation, without civilization, is at his best.

We say, then, that education is twofold, both drawing something out and putting something in. He is a simpleton, who thinks nothing, but what he reads, and he is a greater simpleton, who, in the solution of life's problems, refuses to take advantage of the thought and experience that past ages have to offer.

What is education? Why, it is the preparation of men and women to take their places in the world. It is, as a great scholar has said, the supervision, the direction of the change, the great change that is taking place all around us, whereby our boys and girls are getting ready to take our places, to assume our responsibilities, to discharge the duties that we discharge, in

Society, Government and religion. And for the manner and character of that change, its goodness or its evil, its success or failure, you and I are responsible. Thus one generation may be made or marred by that which precedes it; and upon the truth, the wisdom, the carefulness of the methods of education, which prevail in this country to-day, the future of our institutions, of our religion, of our American Government, Society and Civilization will inevitably depend. If there is anything precious to us in the political heritage of our fathers; anything sacred in the ideals of our social life; anything holy and true in the blessings of our religion—then this subject is of vast importance to every one of us; then to Christian men, the Church of God indifferent to education is a contradiction in terms—for the Church is nothing if it be not the school of Christ, and the Gospel is unintelligible except as being in its deepest, truest, widest sense, a means and method of education. "Other foundation can no man lay than that is laid, which is Jesus Christ."

There are, it seems to me, certain great and pregnant facts that have to be taken into consideration in any true theory of education; certain facts without which education is deprived of its only adequate justification and stripped of half its meaning and value.

And the first of these is man's spiritual nature and man's immortal life. If man is a brute, or a brute adorned with discursive reason and only

that, then he is a failure, his life is a burden, his knowledge is guess work, his achievements here are of little account or meaning. There is no guarantee of the truth of his moral or spiritual judgments; there is no proof of the validity of his intellectual processes, and his education is for the most part a waste of time. But if man is a spiritual being,—if he is immortal,—if the culture, the growth, the development of soul accomplished here, have value and significance forever; if this life be the opportunity for the exercise and the evolution in us of capacities, powers, faculties which eternity is to complete and satisfy—then every school is sacred and every path of knowledge is holy ground. I believe in education, in higher education, because I believe in man's spiritual and immortal life, and any theory, any scheme, any method of education that ignores this fact of human nature, is unscientific in the first place, because it arbitrarily excludes a fact that is practically admitted, in one form or another, by the entire human race; and it is one-sided, poverty-stricken, superficial, because it tries to make a whole man by developing two-thirds of him. Of all the extraordinary contradictions in the world nothing could be more extraordinary than this: the attempt to make a man out of body and mind, with no provision for the soul's growth, and thus to deny the religious experience of mankind, and call this attempt education.



There is another fact that education must recognize. Education must have its model, its ideal. There must be some goal towards which it shall be definitely directed. And as I believe in man's spiritual nature and man's immortal life, and just in proportion as I believe in man's high destiny, in man's divine potentiality, so must I believe that the end, the purpose, the object of all his striving, his development is God. My Brothers: We do not always realize, we do not stop to think, that there is a profound and eternal significance in the fact of man's desire for progress. And yet what human characteristic is there revealed in all the centuries, so clearly defined, so inevitable, so insatiable, as this hunger and thirst for growth, for improvement, for change. Man stands today, after one hundred generations of effort, on the outskirts of the woodland, on the margin of the Sea of knowledge, and yet he is not weary, he is not tired. The great Scientist assures us that two billion years would not be sufficient to reach the conclusions which we want to reach, and the results we would like to find in some departments of Mathematics alone. And yet we do not abandon hope—we are eager to go on. The very instinct of life is the instinct to keep on, to advance, to increase in knowledge and in power. For man as man there is no rest here. Education, Schools, Colleges, Universities—what are they but the signs and symptoms of man's untiring, unending yearning for progress and self-development? They have

one purpose, one end and satisfaction, and that is God. It is an Apostle who bids us to add to Faith Virtue, and to Virtue Knowledge; because through the knowledge of God we are called to glory and Virtue, that we may become partakers of the Divine nature.

But who, but what is God? Let us read the Philosophers and analyze their arguments about the absolute, the unknowable, the Infinite and Eternal energy. Let us ask Nature with her inexorable law, sparing none, forgiving none, cold, and hard, and pitiless to all, who and what is God? Is He the sum total of Virtues generally admired by men, raised algebraically to the highest power? Is he a great guess by some Philosopher, looking for a First Cause? A stern, inevitable, unconscious Energy from which or whom all things proceed? A veiled Tyrant, ready to slay, the remorseless Minister of an iron law, that predestines and predetermines and destroys and saves, without compassion and without regret, only to be solicited, placated, propitiated, by an innocent Sufferer? God be praised—He is none of these. There is an answer, which reason never found and Nature never gave. It has changed the world.

"Think Ahib, or dost thou think,

"The all great were the all loving, too.

"And through the thunder comes a human voice,

"Oh heart I made, a heart beats here.

"Oh Face I fashioned, see it in myself.

"Thou hast no power, nor canst conceive of mine,

"But love I gave thee, with myself to love,

"And thou must love Me, who hast died for thee."

And again:

"The acknowledgment of God in Christ accepted by thy  
reason,

"Solves for thee all problems in the world and out of it.  
"And has so far advanced thee to be wise."

Brethren: I know who and what God is. You know who and what God is. Man knows it, feels it, understands it, responds to it, only in Jesus Christ. "This is eternal life to know Thee, the only true God and Jesus Christ, whom Thou hast sent."

But when we know God, and not until then, education becomes a real thing, a definite and reasonable thing and therefore a scientific thing. It touches the moral life. Because the highest, noblest, manliest attribute of man is the sense of duty. The testimony of education is unanimous in this, that the finest, supremest work of education is the cultivation of the sense of duty. And duty becomes real, intelligible, only in the consciousness of God. For if the sense of duty is the utilitarian regard for the most generally received opinion, the being honest because it is the best policy; or if duty is the obedience to what the majority of men have come to regard as the highest light within us—then it is a dim, uncertain image, which soon will fade. But if duty means the discharge of obligation, the recognition of responsibility, to the one eternal God and Father, by beings who themselves are free, personal, moral, accountable,—then we

stand on solid ground—we know who we are and who He is, and the end, the purpose, the meaning of life and of education is clear. But human nature is weak and stumbling; is erring, sick and full of sin. Who does not know it? The ideals are far off. These standards that we dream of, these planes of high effort, these wide and ample theories of education and progress, delight the mind, but we say they are impracticable. We must fall back to the lower level of average life and not hope in this generation, at least, to mount high. In fact, this is the whole difficulty in talking about the soul and its training. It is well enough, it is said, for Poets and Preachers to write about it, and for our hearts to respond to the pictures they represent; but it is cold matter-of-fact experience that human nature is not equal to it, not fit for it, and is only tantalized by the suggestion of it. Ah, my Brethren, do those who speak thus of education, those who think so hopelessly—do they know, or have they ever heard of the fact, the great fact, the tremendous Christian fact, of the Spirit of God—the power that is not ourselves, to straighten out the tangled threads of human doubt and faith, to kindle the smouldering hopes, to brace and forge with hammer strokes the moral sense, and make us men—men of power, men of courage, men of confidence and zeal for God and righteousness?

These then are my principles, my facts, upon which I say the large, true view and theory of

education rests: the fact of man's immortal destiny, the fact of God in Christ, the fact of the help and comfort of the Holy Spirit. "Other foundation can no man lay than that is laid, which is Jesus Christ."

I set out to show what was the highest, fairest view of education, and I found that it was Christian education. And so I do not believe in Christian education, because it is Christian, or because the Church has taught it, but because I claim that after eighteen centuries of trial it has been found, proved, demonstrated to be the best, the largest, highest ideal of education the world has ever seen. These three facts, which are the foundations of our ideals of education, apply to the least as to the greatest, to the mind and even to the body as to the soul of man. They apply to all the departments of human development and knowledge; because they affect man as man, whether he be a student, who is impressed by the experiments of Chemistry, or by the revelations of Geology, or by the wonders of Astronomy, or by the laws of Language and the masterpieces of literature. For man, as man, independently of all that he does or knows, or hopes to do and know, values and appreciates what he is and is to be. And these three facts that I have made and we have found to be the very basis and vindication of the higher view of education, what are they? Why, they are the facts of the Church's Creed. I believe in God the Father and the forgive-

ness of sins. I believe in God the Son and the Resurrection of the body. I believe in God the Holy Ghost and the life everlasting. And (applying these really and practically in human life) I believe in the Holy Catholic Church. That is the Apostles' Creed. What is this but the illustration of the fact that Christianity has survived the changes and chances of human history, not because it was handed down to us by the fathers, but because it was true; and that the Creed is held by the Church to-day not because she received it and it is printed in her Prayer Book, but because every generation of Christians have found by experience and trial that it is the truth? "Other foundation can no man lay than that is laid, which is Jesus Christ."

As a matter of fact, the Christian ideal of education has been accepted and endorsed by the civilized world. The three facts that I have claimed as Christian facts are to-day, in one way or another, taken for granted in every system of education that obtains among the leading races of mankind. Even our Public Schools, in which theoretically no religion is permitted to be taught, are in the care of teachers, who, as a class, have their minds pervaded by these principles, and who can never touch a moral question in the school-room without assuming, to some degree, the great facts upon which our modern ideas of morality are based. Literature and life are inseparable and

imply each other; and literature in its greatest form, is saturated with Christian truth. It is too late then to argue the broad question of the Christian character of all higher education. Christian education is here; it has been tried and has stood the test of time; it was here when you and I came into the world; it will be here when we have turned to dust; and in it and with it, as you and I know well, are bound up the hopes for the generations that shall follow us, the confidence that we feel in the permanence of the institutions we have loved, and the ideals we have cherished.

But what about the Church and education? In a time when the fundamental Christian thought has triumphed may we not do without the Church, which in the public mind is associated, not with these great broad principles that we admit, but with technical dogmas, that bristle, as it were, until we cannot see the wood for the trees? In other words, may we not say plainly that the Church has saved and handed on, by toil and sacrifices, for eighteen hundred years, these great and splendid truths, and now, at last, has forfeited the right to call them in any sense her own.

Well, I grant the misery and perversity of that passion for doctrinal definition, which began with Rome in the year 1215 and climaxed in Calvin in the year 1560, which has split Christendom into sects and diverted the attention of men from the essential truth and fixed

it upon cant phrases and shibboleths. Yet I am not here to fault or criticize my Christian brethren of other names. As dear old Bramhall said, "It is charity to think well of our neighbors and good divinity to look well to ourselves." And we who still love and cherish the traditions and institutions of the old Church of the English-speaking people have a past history "of Church and education," which ought to be a promise and inspiration for the future. From the day that Alcuin, a Saxon Englishman, built up the Christian schools of Charlemagne, and thereby founded the University system of Europe, to the day when Arnold at Rugby declared that education meant morality and morality meant religion; and by his unequalled success as a teacher, created an epoch in the history of modern education—from first to last, from the middle ages to our own time, the Church of the Anglo-Saxons has been a teaching Church. The simplicity of her baptismal creed, the sober dignity of her worship, her quiet reverence and her free spirit, have ever been friends of learning. This was the inspiration of the noble-minded man upon whose foundation this lecture is delivered. This is the strong compulsion that brings me here from Tennessee to speak on this great theme. This, also, my brethren, is the appeal and challenge to those of you, who are Christian men, in this great University. Be not afraid or ashamed of the history of the





## The Realizing of God.

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"Whither shall I go from Thy spirit? or whither shall I flee from Thy presence?"—PSALM cxxxix.:7.

"In Him we live and move and have our being."—ACTS xvii.:28.

Religion has had many definitions, but the realization of religion is deeper and more persuasive than any of its definitions. The point of view from which I would address you to-night regards religion not as a philosophy but as a relationship. Though the explanation of religion may and commonly does take the form of philosophy, yet the realization of religion is by a process more vital than any mode of thought. Religion has to do with the relationship between personal beings and a Supreme Personal Being. If there is no God religion is without legitimate paternity—it is but an unrelated thing of time—at best an utilitarian morality. If God is not a personal Being, intelligent, just, loving, helpful, seeking and satisfying a relationship between Himself and men, it is needless for us to take interest in religious questions. If you and I were forms of matter only, as the materialist would have us believe, we should bear simply a necessary relationship to Nature and its operations. But as living person-

alities, our real relationship is in and with that Supreme Person of whom Nature is a manifestation. The necessities of our personality keeps demanding, Is God my Creator? Is the Life in me from His life? Is the limited intelligence I have a true reflection, according to my capacity, of His intelligence? Is the good I would do of the same essential quality as His goodness? When I do wrong and cannot repair it, may I rely yet on His sympathy? When I strive to resist evil are there forces within and around me girding my moral being for the victory? When the world's seductions steal away my senses may I yet recover the loss by invoking against the movements of my flesh an undercurrent of spiritual energy derived from and reinforced by the divine Spirit? When my body dies is there still for me a recognition and a welcome from Him whom I have sought to know and serve throughout the course of my earthly existence?

Such questions concerning God and man's relationship to Him, are as old and as new as human experience; and never more vital or hopeful than to-day. The answer to such questions is to be sought in the continually unfolding experience of mankind, and for us to-day, heirs of the thought and life of the ages, the answer must still be made in the accumulated light of the age in which we live. We are living in a world of thought which has put on the trim habit of science, in a world which tests

every theory, opinion, desire or hope of man by the process of experiment. Philosophy has come down from the clouds to build up in human consciousness the consistent relation between Experience and Cause. In ethics men are busy with what is in test of what ought to be. In psychology they begin the study of the human soul by inspecting the movements of the muscles of a frog's leg. Science is investigating all things visible and invisible, material and spiritual, by one and the same procedure. It sweeps the heavens with its telescope to learn the movements of the stars, and, if so be, tidings of God; it dissects the human body in search for apt cures of disease, and it would put itself in physical touch with spirits departed from their bodies in order to demonstrate the immortality of the soul. In religion, the centre of authority, having passed from the Church to the Bible, and again from the Bible to reason, seems to-day triumphantly pressing reason to submit itself to the primary power of faith and the moral intuitions. We are then clearly in an age of thought wherein religion, like everything else that concerns human life, demands scientific verification. I am speaking this evening to some whose training in a great modern University forbids them from treating at all with religion except in terms of life's experience. The thoughtful young man who looks below the material surface of things to discover the substance, the cohesion, the motive

and the purpose of his life, does not, cannot, ought not to view religion or approach its problems as his grandfather or even his father did. For religion, as I said at the beginning, is a relationship, and if it means anything at all, it means everything to him as an individual capable of being brought into such relationship. It must grip his own thought, searching his own nature through and through, set free his own life's forces to claim his privileges and to fulfill his duties as a living son of an ever-living God.

In view of this modern demand upon religious thought, and in harmony, I trust, with the present purpose of the Baldwin lectureship, I ask you to consider afresh that primal idea and fact of Religion, namely, God, and your own realizable relationship to Him. And for this I shall speak more as a preacher than a philosophic lecturer.

You and I commonly take God too much as a traditionally granted assumption, without putting ourselves in living thought relations with Him. In the background of consciousness we let Him float vaguely while the more obvious affairs of intellect or life claim our interest, until suddenly from some sharp discipline we awake to the fact that we have been living practically without God in our world. Seemingly He has withdrawn from us or we have dropped away from Him—which comes to the same thing. We perhaps would justify our

disregard of Him on the ground that the idea of God, though the most sublime and the most necessary, is intellectually the most elusive conception with which the human mind can have to do. But at once the answer comes from history that men, whether with or against their intellects, have ever clung to the idea of God. Since the world began He has been the fear and hope of the sinner, the aspiration and joy of the saint, the confidence of the prophet, the muse of the poet, the truth of the philosopher. In all ages, human thought or fear or hope has had some conception of His character or power expressed in various symbols, incantation and formulas, witnessing to the fact that deep in the consciousness of humanity there is one essential permanent idea, ever seeking to make itself real—God, an idea so vast as to comprehend all possible thought of Him, yet so near and so adaptable to man's experience that every soul of whatever condition has a necessary relation to Him, and under the right conditions may become conscious of that relationship. The child, looking up into the overarching vault, sees the stars as "God's eyes" smiling through the darkness at him; the savage marks the lightning as the flash of God's anger, the pestilence as the blast of his hot displeasure, and the night wind through the pines as his whisper of warning. To the philosopher God is the Infinite Mind, or the Absolute; to the Scientist, He is the Supreme Force, or the

Ultimate Reality; to the moralist, He is the Power in man's conscience that makes for righteousness; to the materialist God is eternally Orphaned Nature; to the secularist He is Collective Humanity, while generally men cannot experience a profound emotion without seeming to realize the nearer Presence of the Supreme Power to whom their joy may render praise and their pain fly for relief.

God is the universal Idea, the underlying and interpenetrating Reality; nevertheless man has ever found Him indefinable and elusive. "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is high as heaven. What canst thou do? Deeper than the depth, what canst thou know?" exclaims an early poet-philosopher, blinded by human suffering which he cannot but perceive comes with the knowledge and permission of God.

"No man hath seen God at any time" is the conviction even of the Christian evangelist, notwithstanding he believed in and served God as revealed by Jesus Christ. "O, the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments and his ways past finding out," is the adoring utterance of the Christian apostle while still treading the way which Christ had opened to him as leading to the Father. Clearly our original Christianity, with all its wisdom and power from God in the person of Jesus, left

much hidden mystery within the Being of God and much of our conscious relations to Him to be worked out through the developing experience of humanity. Later the dogmatic scholars of the fourth and fifth ecclesiastical Councils confidently claimed to encompass and define God in their formulated Creeds, but He would not be confined within them; for, breaking through He still submitted Himself to manifold heresies and mysticisms by which minds eager, curious, passionate, tried still to elucidate or realize Him. In the Middle Ages God was conspicuously elevated upon the Throne of Majesty, the avenue to which was lined by innumerable intermediaries, and from which diverged two ways, one for the faithful Churchmen into the golden fields of paradise, the other for the impenitent sinner into the pit of endless despair. In the eighteenth century God was conceived to be the original Architect of the universe, who, from the beginning having completed His work, left it to its own natural devices, save for His occasional interpositions by way of special providences. In the nineteenth century men in pursuit of scientific verification divested God of His personality and devised for His name the algebraic symbol  $X$ —The Unknown; while still among emotional Christian revivalists He is vividly expressed in terms which confuse His attributes with those of an implacable devil.



Varying conceptions of God! What are they but human signs of His indefinableness? Or manifold voices of men crying out in the darkness after God, some faintly, others passionately, some with no constraint of reason or humility, others with the pretentious pride of intellect, each reflecting some fragment or fringe, yet all alike falling short, of the immensity and manifoldness of the Eternal Reality called God.

There is one conception of God which during the closing years of the nineteenth century has been recovered, and illumiated by eminent theologians, philosophers, scientists and poets, which must be, I think, the greatest possible help to those who would serve God with heart and will as well as with the understanding. You are undoubtedly familiar with what is commonly called the Immanence of God, or the universal indwelling of the Divine Presence and Power in nature through its laws and in man through all his experiences. If you were disposed to study this recovered conception you may do so at some length in Prof. A. V. Allen's excellent history, "The Continuity of Christian Thought," or 'more briefly in the admirable menographs of John Fiske, "The Idea of God," and "Through Nature to God," wherein the contrasted and intermerging truths of God as transcendent and God as immanent are brought out with exceeding skill and graphicness. Should you wish to trace it back to its source

in philosophy, you will study the great Jewish thinker, Spinoza, out of whose profound but questionable pantheism you may extract some essential elements in the modern thought of God. If Spinoza may prove too elaborate or confusing, read Emerson's two essays, "Nature" and "The Oversoul." If you would find the subject gathered up, variously illustrated and driven home, you cannot do better than read a comparatively late book by Dr. Gordon—"A New Epoch of Faith." If you would turn to poetry, and you should cultivate the best poetry if you would sound the deepest depths and freest flight of man's touch with God, you will find wisdom and beauty concerning the divine immanence in Wordsworth, Tennyson and Browning; also much along this line suggestive and helpful in a lately published book of Bishop Carpenter's, "The Religious Spirit in the Poets."

What do these thinkers mean by the Immanence of God? They mean what the Hebrew patriarch meant when he said:

"Whither shall I go from thy spirit, or whither shall I go from thy presence? If I climb up into heaven, Thou art there. If I go down to Sheol, Thou art there also. If I take the wings of the morning and remain in the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me."

They mean what the Lord Christ meant when He said:

"God is Spirit;" "My Father worketh hitherto and I work;" "He maketh his sun to rise on the evil and on the good."

They mean what St. Paul meant, when he wrote:

"In Him we live and move and have our being."

They mean what Wordsworth meant when he spoke of what he inwardly felt—

"The sense sublime  
"Of something far more deeply interfused."

They mean what Herbert Spencer had in mind when tracing natural phenomena back to their ultimate source he declared the "Presence of an infinite and eternal energy from which all things proceed."

They mean what Tennyson meant as he sang:

"Speak to Him then, for He hears, and spirit with spirit  
can meet,  
Closer is He than breathing, and nearer than hands  
and feet."

And again:

"Only that which made us meant us to be mightier by  
and by,  
Set the sphere of all the boundless heaven within the  
human eye.  
Set the shadow of Himself, the boundless, through the  
human soul,  
Boundless inward in the atom, boundless outward in  
the whole."

They mean what John Fiske meant as, drawing from the teachings of the great Greek Church Fathers, Clement, Origen and Athanasius, he wrote: "They regarded deity as immanent in the universe, and eternally operating through natural laws. In their view God is not a localized personality, remote from the world and acting upon it only by means of occasional portent and prodigy! Nor is the world a lifeless machine, blindly working after some preordained method and only feeling the presence of God in so far as he now and then sees fit to interfere with its normal course of procedure. On the contrary, God is the ever present life of the world; it is through Him that all things exist from moment to moment, and the natural sequence of events is a perpetual revelation of the divine wisdom and goodness."\*

I have called this doctrine of the Immanence of God a *recovered* doctrine. It is not new but old, as we might know by the quotations from the Hebrew psalmist and St. Paul, and from the references to the early Fathers of the Greek Church. It is the profound conception that all men have had and must have who really feel God in their inner life, and reflect up His necessary relation to the universe and the onward course of human society. Hebrews, Christians, ancient and modern, have held this conception of deity more or less clearly, and it was fundamentally involved in the Church's doctrine of the Holy Spirit; but it was largely lost or overcome under

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*"The Idea of God," pp. 82, 83.*

the formal teaching of the Latin Fathers, the crass externalism of the middle ages, and the mechanical rationalism of the eighteenth century. The philosophers, theistic scientists, poets and theologians of the nineteenth century, informed, as we may believe, by the Spirit of Truth, have recovered the lost doctrine and profoundly quickened our religious faith, hope and service by this truly scientific conception of God and of man's ethically realizable relation to Him.

The doctrine is no device for defining the Infinite being of God. It cannot pretend any more than other doctrines to comprehend Him, as though God, the infinite Life, could be encompassed by verbal formulas. But the doctrine does serve to set free within our minds an animating view-point from which to overcome the hard mechanical notions respecting Him and His work in nature, in history and in the personal lives of men. It serves to take God out of that enforced remoteness to which a formalized theology had driven Him and even out of that inaccessible nescience to which a materialized science would consign him.

It brings Him into our practical thought, it connects Him with our common life and experience. It does away with the sharp distinction between nature and the supernatural, as it comprehends all things visible and invisible within the underlying unity of His life and will. It sweeps away all so-called miracles by giving us to see Him working in every simplest movement

of our common life, and explaining the seemingly miraculous by referring us to a deeper understanding of His works.

Moreover, the idea of God's immanence deepens and expands our view of divine inspiration as something working with no less reality, power and fruitfulness than in the olden times. God spoke from Mt. Sinai, but He did not then cease to speak. He spoke through Christ on the Mount of Beatitude and on Calvary most profoundly and winningly, but He did not then cease to speak, for He speaks to-day in every discovery of science, through every just and equal law established in our courts, in every work of art that educates a genuine love of the beautiful, by all the deeds of brave men and patient women and through the appeals of innocent, trustful children or of any suffering cause of humanity.

God, we say, inspired the Bible in varying degrees, as holy men of old, moved by the Holy Spirit, spake in promise, in rebuke, in warning; yet, not less really and sometimes now with even greater practical effect God inspires truly gifted writers of modern books which in the language of our times and with regard to our present-day experiences and needs help us to serious thinking, pure feeling and heroic moral action.

In a word, the doctrine of the divine immanence deepens and quickens and enlarges within us the convicting, consoling, uplifting sense of an everliving God who is in the world now as ever,

and more fully now than ever because of man's larger knowledge and wider experience. All times have been and are in His hand, and the everlasting arms of His purpose have never been withdrawn from the universe or the life of man. He is ever with His world, because the world is His, every part and parcel. Snow-clad mountain and fertile valley, grassy plain and arid desert, gentle brook and heaving ocean, golden sunshine and dreadful thunderbolt, peaceful village and bursting volcano, flower and weed, blossom and mildew, plenty and famine, medicine and poison, fine gold and common clay—all are Thine, O Lord, for Thou hast created all things; for Thy pleasure and for Thy purpose they existed and were created; and all lower things that in Thee and through Thee they may become higher or reveal Thee in ever higher or closer relationship.

And God is with us men of the twentieth century, with us as He was ever of old, though everywhere about our strangely developing civilization He makes deeper and finer marks of His presence. He is with us in all things, whether positive good or seeming evil, in sin and in repentance, in the insight of the stimulated conscience, in the sob of the contrite heart, in the fear of the coward spirit, in the intermingling pain and joy of the crucified flesh. He is with us in the orderly worship of the glorious cathedral, in the unassuming piety of the little meeting-house, and in the revival of men's bodies

and brains, amid the primal vitalities of the meadows, the mountains and the ocean. He dwells in the mansions of the rich and in the cottages of the poor, and in the hovels of the outcasts. He educates in our universities, in our schools and in the experiences of daily life. He legislates in our congress, He goes forth in our wars, He visits our jails, our hospitals, and our places of amusement. He weeps with us, laughs with us, prays with us, dies with us and rises to life with us. If in veiled presence He was in the atrocities of the massacre at Kishineff. He is at once unveiled in the moral indignation and charity of Christendom which rebukes and repairs that unspeakable outrage.

Whither shall you and I, then, go from His Spirit or whither shall we go from his presence? Nowhere. He is everywhere around and in us. His life pulses in our veins, His thoughts are in our thoughts; by His laws we are girt about through every throb of our hearts, every stir of conscience, every motion of will, every deed done or left undone, in every death we lament, and in every life we cherish. We are personal beings because He is a personal being; we are ethical beings because He is ethical. We are His children because He is our Father who has mind, desire, law and discipline for our highest good.

Since this is so what is our part to perform? It is to make a permanent decision for God, the personal Divine Life, as against the material world which God alone can use and administer



to our higher life; it is, by the very power with which He has endowed us, to decide for Him as against a loveless universe and a disintegrating nature.

What is the straight course for our feet? There it lies, beginning at our inner moral sense and stretching indefinitely on through light and shade, through good and evil, to the recognition and realization of Nature's God. Along every step of this way, the God within us bids us to reverence every revelation and to obey every law which He has made and continues to make for our growth in wisdom and the permanent security of our life force. Along every step of the way our evident duty is to refuse the evil and choose the good, for God is in the evil to teach us to shun and renounce it, as He is in the good to make us delight in it more and more.

Yes, our part is ever more to cooperate with God in adjusting His laws within us to whatever other laws of His, wherever and however they operate, which tend to keep us in living relations and in an unbroken unity of moral purpose with Him.

Yet, after all this has been said of God's Immanence and of our relationship to Him, wrought out into realization through experience, there surely remains a definite word for a Christian to say to those who, like my hearers, are heirs of the Christian faith and experience of nineteen hundred years. Jesus Christ! He lived. He still lives. His experience of God,

His realization of God's personal character and will was and remains an ineradicable fact in the life of humanity. His religion of the Incarnation and of the cross and of the riven tomb, having met the conflicts of nineteen centuries, has entered this twentieth century without loss of vital substance and with unimpaired confidence. By the test of the ages that religion in essential definition has proved itself to be no transient phenomenon, but a revelation of God's eternal truth set within historically changing forms.

In the midst of the titanic material aggressiveness of our times, men still look with assurance to the name of Jesus Christ for internal power to free them from the restrictions of their external environment. To Him dwelling by faith and service within their consciences men still go for the quickening and security of their realization of God's paternity and of their own actual or possible relationship to an eternal life.

In their ethical relations and efforts, men still justify the familiar admonition of John Stuart Mill: "Live so that Jesus Christ would approve your life."

Such a religion in the deepest sense of the term is scientific. It was verified in His life. It verifies itself still in those who know and serve Him. Since He lived that religion the idea of God's immanence has been no theory but a truth of increasing assurance of demonstration. From his life in God, as from no one other in human flesh, the world has learned to think with rev-

